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ANSWERS
TO
BISHOP COLENSO
BY
JERRE MARSHALL
PART II

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(A

FULL REVIEW

AND

EXPOSURE

OF

BISHOP COLENSO'S

PROFANE FICTIONS AND FALLACIES,)

In Part II. of His Work,

"The Pentateuch and Book of Joshua, critically
Examined."

BY THE

HON. JUDGE MARSHALL,

OF NOVA SCOTIA.

LONDON:

WILLIAM FREEMAN, FLEET STREET.

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INTRODUCTION.

FROM some considerations it seems suitable, if not requisite, to intimate a few of the reasons for calling the attention of the public to the ensuing answers to the "Second Part" of Bishop Colenso's Critical Examination of the Pentateuch and Book of Joshua. The numerous mis-statements and other errors of his first book have been so fully answered and refuted, and its absurdities, fallacies, and profane character so effectually exposed by many able and impressive publications, that, on a first view, it may appear to be needless to give any further answers to his absurd and pernicious theories. It is said that even some of his brethren in unbelief, not so deeply imbedded in error as himself, are rather ashamed of the extravagant and ultra character of the work. All intelligent persons, having any degree of piety, who have looked into it, or heard of the profane

plan it proposes, cannot but reject it with the deepest aversion. For the sake, however, of some, and especially among young men at colleges, and elsewhere, who may be perplexed, and probably injured, by this Second Part of the evil production, it will be well to expose and refute its profane, as well as absurd fabrications and conjectures; and assist in the explanation of the truth and consistency of the sacred records on the points in question.

The conduct of the Bishop, in originating this controversy, is destitute of the least excuse—not only from his being still under voluntary vows, the most solemn, to maintain the harmony of Scripture revelations, but because, from his own acknowledgment, his objections are “not new,” but have often been advanced, though as he says, “never before by a Christian Bishop.” This is certainly true, and it has amazed even a Mahomedan teacher, who has said, “there is a Bishop Colenso, who has written a book against his own religion.” Many, or all of his objections, have from time to time, been put forth by infidel writers, and they have been answered and refuted. Why, then, should he trouble the Church and the public with them again; most especially, while holding a high office as a teacher of Bible revelations; which office he most unfairly, and inconsistently persists

in retaining? Can he really suppose that these old objections, now reiterated by him, even while so retaining the name of a Bishop, will give them any new recommendation, or additional weight, so as to induce the Churches generally, or even any Christian, or really intelligent person, to disbelieve and reject the Scriptures he impeaches? Through thousands of years, the assured belief of them has been founded on the internal and intrinsic evidence of their truth; and on the testimonies of the multitudes of the wise and good, who, through so many ages, prayerfully and carefully, and not a few of them, with the most critical scrutiny, have examined their contents. But above all, their truth and sacred authority have been shown and illustrated by the numerous references and statements of inspired prophets and apostles, and by our Lord himself. If the Bishop, on becoming so entirely under the dominion of infidelity, had immediately relinquished his clerical character, and then written in the manner he has done, sorrow for his case would have been the chief feeling in every Christian mind. Or, if still retaining his office, he had merely applied his critical powers, to what he might have thought the just correction and the explanation of the true meaning of certain words and phrases in the sacred text, either in the Pentateuch, or elsewhere; or even announced

some new opinion, on certain points, he would by many have been thought, if not quite justified, at least excusable. But to cling to a high sacred office, as he is doing, and persist in publishing book after book against the truth of large portions, or rather against the whole of sacred revelation, is, indeed, a trial of patience to a pious mind; and may well excuse ■ measure of indignant and severe rebuke. He admits in his latter preface, that he is not surprised at receiving some hard words; but really they have not yet been so hard, or the strokes so heavy, as the offence has merited. He asks for arguments, by a book, against his positions. He has had them already, from various quarters, and in several books, sufficiently convincing to every candid mind; and what is still better, he has had incontrovertible facts, completely refuting his fictions, groundless suppositions, and profane and absurd theories. Some further facts and arguments to the same effect, will be furnished in the present reviews. At first, the writer thought of answering this "Second Part," as he did Part I, chapter after chapter, throughout, but he now sees, that some of the positions and theories, in the latter portions of his book, may be fairly and conveniently brought together, and sufficiently reviewed and refuted, in a more combined and condensed form. Moreover, the profane

suppositions and errors, contained in the First Part of the Bishop's work, having been so ably and fully answered by several writers, and it being probable that the Christian Churches have been injuriously affected, but slightly, if at all, by his writings; and presuming that the public generally are either unmoved, or tired and offended, if not *disgusted* with them, a condensed form of answers to the groundless conjectures, and the errors in those latter portions of this Second book, is thought to be all that is needed, and it is hoped will be found sufficiently satisfactory. In fact, any detailed or elaborate answer to those latter parts, would be quite superfluous, for holding in view the wild fictions and conjectures, the mere inventions, and the profane and absurd theories, contained in his entire work, its "composite character," to use an expression of his own, will already be "falling to pieces as it were in the hands," not only of every Christian, but of every other intelligent reader.

The Bishop has stated in his Preface, what is perfectly true, that in this Second Part of his Work, the argument as to the Pentateuch is removed altogether from the ground on which the question was discussed in Part I, and is treated upon other and chiefly philological grounds. For the more ready guidance and assistance,

therefore, of the reader, to see and understand at one connected view, this second theory, it will be well to give here, once for all, a brief but comprehensive summary, of all its material points and particulars. They are as follows :—He is not satisfied that Moses was a real “historical person,” but thinks it probable. Concerning Joshua, he says,—“According to our view, he was only a mythical, or perhaps legendary personage.” But presuming there was such a real person as Moses, he repeats what he so often asserted in his First Part, that even supposing Moses wrote any part of the Pentateuch,—of which he seems to think there is some doubt,—yet certainly he did not write the whole or any considerable portion of it. He contends throughout,—as one of his main positions,—that there were two or more writers of the Pentateuch, who wrote their several parts of it, at various, and rather distant periods; and thus the composite character of the whole work was at length effected. He has styled the earliest of such writers, the *Elohistic*, and the latter the *Jehovistic*. This opinion he founds on certain signs, as he calls them, as to authorship, which signs, he says, he has discovered in the contradictory and inconsistent accounts, as he asserts, regarding the Creation and the Deluge; from the frequency, or infrequency, of the two divine names,—Elohim,—God, and

Jehovah,—Lord, respectively, in the books of the Old Testament, following the book of Joshua, and more especially, in the two books of Samuel, and in the book, or rather the several books, of Psalms. And further, he mentions, as one of the signs, the names of persons and places, contained in the Pentateuch, and the earliest succeeding historical books of the Old Testament, partly compounded, as he asserts, of one or other of those sacred names, and further, the frequency, or infrequency, of such compounds, at various periods, and as he assumes, found in the Pentateuch, and in those early succeeding books. He institutes an inquiry as to the first, or as he calls him, the Elohist writer of the Pentateuch; who, as he concludes, left “fragments of the narrative,” forming “the basis of the whole story, from Genesis to Joshua; which fragments appear here and there, throughout.” He says, additions were made to it, at “no very distant period, or periods” by some “Jehovistic writer, or writers,” who, by bringing together those “fragments” as his or their “ground-work,” and furnishing “additions here and there, from any sources at his command, illustrating, amending, enlarging, and perhaps at times abridging the original story; and filling up the latter portion of the narrative which was left, perhaps, altogether incomplete,” thus filled up,

and completed the whole contents of the Pentateuch, as found in the original, and as we possess it in our English version. Regarding the question, who was the Elohist writer, he first merely "*conjectures*" that Samuel was the person; but as he proceeds in his story, the *conjecture* arises to a "*may be,*" and a "*provisionally tentative assumption*"; and further on, and finally, to a *conviction*, that Samuel was indeed that first writer, who, at his death, left those "fragments." In considering as to who was the succeeding, and Jehovistic writer, he again *conjectures*, that Nathan and Gad were pupils of Samuel, belonging to his school of the prophets; which may have resembled, somewhat, a modern college; and thus, they may have had their first lessons in writing history. Referring to this school of the prophets, the Bishop at p. 117 writes:—"It is very possible, that Samuel may have gathered in these 'Schools,' some of the more promising young men of his time, and may have endeavoured to train them to the best of his power, in such knowledge of every kind, as he himself had acquired, the art of *writing*, it may be, among the rest." He thinks Samuel was not a "first-rate politician;" and he accounts for this defect in him, from his attention, in the latter part of his life, having been engaged in historical labours, chiefly in gathering up from the people *legendary tradi-*

tions of their early history; and from these and other sources, and materials, supplied by himself, composing those "fragments" left behind him.

With regard to the first introduction of the sacred name,—Jehovah, into the Pentateuch, the Bishop writes thus, at p. 157:—"The Elohist (Samuel), either in Ex. vi., or as we believe Ex. iii., first introduces into his narrative, that name; and further on, he says, "The Elohist carefully avoids using it in all the foregoing parts of the story, from Adam downwards to the time of Moses. The Jehovist uses it freely, all along." At p. 159 he writes:—"Is it not *possible*, then, that the name Jehovah, may have been first employed by Samuel, in order to mark more distinctly the difference between the Elohim of the Hebrews, and the Elohim of the nations around them; and make it more difficult for them to fall away to the practice of idolatry." He conceives that this unfinished, fragmentary work, the old seer had inscribed on sheets of parchment, or papyrus, as best he could, as the early annals of the Hebrew history. He says:—"This unfinished work, then, would naturally fall into the custody of some disciple of Samuel, one of the prophets of his school,—such for instance, as Nathan, or Gad, who had already, perhaps, witnessed the actual growth of the history, under his Master's hands, and had

imbibed we may suppose, some portion of his spirit, and might very properly seek to carry on and perfect so interesting and useful a work. He might even have been charged by the dying seer himself so to do. Accordingly, he may have done his best to this end." The manner of doing it, by additions, reductions, illustrations, and amendments, has already been mentioned in the Bishop's own words.

Now, it will be seen that this most extraordinary scheme, or story, of the Bishop's invention, superabounds with *conjectures*, and *possibilities*, *may be's*, and perhaps's; but there is not a single fact, either Scriptural, or from any other quarter, or the least item, having the shadow of a veritable character, to afford the least plausibility, or countenance, to the *fabrication*. It is a mere *disjointed*, *clumsy*, and *absurd invention*, designed to aid in the *profanely wicked attempt*, to weaken or destroy the belief of the truth and authority of the sacred records contained in the Pentateuch. Like some other opponents of Scripture, the Bishop, by the wildness and extravagance of his whole scheme, as he has now disclosed it, has gone so far beyond the bounds of the least credibility, that even, if let alone, the thing would *explode*, and *destroy itself*. Towards the conclusion of his book, the Bishop says:—"But, some one perhaps may

now say, 'Do you then take from us God's word, the Bible?' I must reply again, "Whatever is done, it is not I, but the Truth itself which does it."

This *Samuel* scheme, and the Bishop's other inventions, vain suppositions, and surmises, erroneous statements and constructions, as to Scriptural truth, and the other profanities and absurdities contained in his writings, he considers to be a system of *truth*; and accordingly, in this age of science and enlightenment, calls on the Christian world to receive it, in place of the writings of the Pentateuch, verified as they have been, by the testimony and authority, through thousands of years, of inspired historians and prophets, and by our Lord himself, and his Apostles,—all of whom were constantly referring to those writings, as genuine records, and as having been written by Moses. Verily, it is difficult to decide, whether there is most of *presumption*, or of *weakness* and *folly* in such a proposal. It is really matter for astonishment that a person who has had the advantages the Bishop has enjoyed, of improving his understanding, and acquiring knowledge and prudence, should have composed and published, such a merely *suppositious*, or *invented*, and *absurd scheme*, with the expectation that any rational person would yield it the least degree of credit. If the subject to which it re-

lates were not so sacred and solemn; but were it one of merely a secular nature, any such proposal of a change of belief, under somewhat similar circumstances, would, doubtless, be met chiefly with *ridicule* for its answer. But the most amazing part of the Bishop's scheme, or story, is, that he verily believes that Samuel, all along, was a *pious, upright, and excellent* man; and that his pupil Nathan, or Gad, or whoever else filled up and completed the *legendary* and *fictitious* writings of the Pentateuch, was of the like *pious* and *righteous* character.

In treating of the "fragments" of the Pentateuch, which were first composed, as the Bishop has conjectured, he says:—

"There is not the slightest reason to suppose, that the first writer of the story in the Pentateuch ever professed to be recording *infallible truth*; or even *actual historical truth*. He wrote, certainly, a narrative; but what indications are there, that he published it, at large, even to the people of his own time, as a record of *matter of fact, veracious history*? Why may not Samuel, like any other Head of an Institution, have composed this narrative for the instruction and improvement of his pupils, from which it would gradually find its way, no doubt, more or less freely, among the people at large,—without ever pretending that it was any other than an historical *experiment*; an attempt to give them some account of the early annals of their tribes?"

A little further on he says:—

"If we will lay aside our modern notions, of what Samuel *ought* to have been, and what he *ought* to have done; and merely regard him as a great statesman and

lawgiver, imbued from his childhood with deep religious feelings; and having early awakened in him,—we cannot doubt by special Divine inspiration,—the strong conviction of the distinct Personal Presence of the living God,—if we think of him, as anxiously striving to convey the momentous truth with which his own spirit was quickened, to the young men of his school, whom he had taken into closer intimacy with himself, and whom he hoped to influence for the permanent welfare of the whole community,—then the measures which it seems he took for the purpose will appear to be very natural, and quite undeserving to be styled an ‘impudent fraud.’”

The Bishop seems to have very strange notions, indeed, regarding *piety* and *uprightness* of conduct, and thinks, if we would lay aside our modern notions, concerning Samuel and his conduct, all that he has imputed to him will appear to be quite *pious*, *upright*, and *becoming*, in an excellent man, in Samuel’s *time*. Now, all persons whose consciences and judgments have not been greatly blinded and perverted, will think that *piety* and *righteousness* are not such temporary and mutable principles as the Bishop seems to think they are; but they will judge, that those principles were just as obligatory on Samuel, and on his pupils, Nathan and Gad, and all others in *their day*, as in these modern times, or at any other period.

The Bishop thinks that Samuel “adopted the plan of referring the institutions which he wished to enforce, to the direct revelation of the Divine Being, though he

did not profess to have received them himself, but represented them as made of old to the fathers or leaders of the Hebrew people,—to Abraham, or Moses.” On this point the Bishop further says:—

“In this, however, there is nothing inconsistent with the belief that Samuel was a true man, a true servant of the living God, in whose name he spoke, and of whom he witnessed. There is nothing to prevent our believing that he was ‘moved by the Holy Ghost,’ while he strove to teach his people, by the examples of their forefathers, set before them in a life-like story, full of moral and religious significance, though not historically true,—the duty of fearing God, and trusting in Him, and loving and serving Him. There is nothing to prevent our receiving the narrative, as bringing to us lessons of like significance, as being ‘profitable for doctrine, reproof, correction, and instruction in righteousness.’”

Now, if the above supposition or rather belief of the Divine Spirit having assisted in the alleged fictitious and false composition of the Pentateuch, is not of a *blasphemous* character, it will be difficult to say what will amount to it. We have now seen all the principal points of the Bishop’s belief, as to the composition of Samuel’s part of the Pentateuch. With reference to its completion, by its later writer, or writers, he says at p. 297:—

“When Samuel had once set the example, of this mode of composing the early history of the Hebrew people, it was, of course, most easy and natural for his disciples, in a later age, to follow him; more especially if, as we may very well suppose, the unfinished manuscript was left in their hands by their dying master, with the permission, or even the injunction, to complete and perfect

it to the best of their power. The establishment of the Divine service, at the Tabernacle, in David's time, and at the Temple, in Solomon's, would give occasion for additions to be made, of a ceremonial and ritualistic character, and perhaps, for a succession of years, such accretions might grow to the original document, in the hands of the priests."

Such, on the whole, is the Bishop's scheme, and his belief as to the composition of the Pentateuch, which, with all the *fictitious, legendary matter, and inventions* of Samuel and others embodied in it, is yet, in his estimation, as his language evidently implies, a pious and an excellent performance. This is, indeed, as Scripture says, calling "evil, good," and putting "darkness for light," against which wickedness the most awful woe is declared.

The various signs which the Bishop specifies, as proofs of his theory, as to the composition of the Pentateuch by different writers, have already been briefly intimated, and all of them of any importance, if not the whole, will be noticed and examined in the succeeding pages of this Answer. In the concluding chapters of his book, the Bishop has given a summary of the results of his investigations, and his asserted proofs of his theory; and also various arguments and remarks in its support, and in answer to some of the objections which have already been urged against it. Those alleged results, and his concluding remarks, will also, in the closing parts of this review, be briefly, and it is hoped, sufficiently answered.

Remarks on "The Preface to Part II."

IN an early part of his preface, the Bishop mentions,—

"The gradual diminution which is taking place, in the number of University graduates, (and these not men who have taken *honours*, but men who, for the most part, have merely *passed* for their degrees)—who offer themselves as candidates for Holy Orders; and the proportional increase in the number of non-University men, classed together under the head of '*Literates*.'"

After giving a table of numbers of each class at the Colleges at Oxford, Cambridge, Dublin, and Durham, respectively, from 1841 to 1861, he says:—

"It will be seen from the above, that in 1861, considerably more than *one third* of the whole body of candidates for Holy Orders, were '*Literates*.'"

He may be answered, that it is well it is so, considering the teachings in theology, in one at least of those Institutions, for some time past, and at present, by some of its Professors. The profane writings of some of these, amidst all the evils they have done, have most probably had the good effect of preventing many parents from sending their sons, intended for the Ministry, to receive the teaching of such Professors; and also of restraining many young men, who had imbibed their infidel teaching, from taking Orders, being

more *conscientious* and *honest* than *some others*, in refraining from such presumptuous profanity, while having doubts as to any portions of Divine revelation. These writings of the Bishop, himself, while doing their share of mischief, will doubtless continue and increase such good effects; and thus, for a time, a less number (if any) of unbelieving, dishonest, and otherwise improper persons, will be found entering the Sacred ministry.

The Bishop, in alluding to the grave censure which has been passed upon him, for the language he used with reference to the manner in which the Books of Moses are referred to in the New Testament, says,—

“I shall content myself with quoting the following words of Dr. Davidson, which are the more to my purpose, as he adduces also the opinions of the late Dr. Hey, Norrisian Professor of Divinity, in the University of Cambridge;—‘Christ and his Apostles, did not come into the world to instruct the Jews in criticism . . . In some things, both adopted a wise accommodation to popular views. When confuting the Jews, they generally reasoned with them *on their own principles*. Employing the *argumentum ad hominem*, they simply accepted the acknowledged sentiments of the people, without vouching for their truth. Let it be carefully observed, that they did not urge that as *truth*, which they thought to be falsehood . . . Dr. Hey says, (Lectures on Divinity I., p. 189) ‘We have now reason to think, that no text, or scarcely any, was ever cited or alluded to by our Saviour, but according to the notions of the *Jews*, then *present* . . . Now, if it is the duty of those who teach religion, to ‘become all things to all men, that they may by all means save some,’ how could any one better become *a Jew, to the Jews*, than by entering into their favourite mode of persuasion. It

gave no authority to any sense of a passage in Scripture, because it was not understood to do so.’”

These assertions of the two Doctors of Divinity, are directly *contrary* to the *facts* on the subject. So far from an “accommodation to popular views,” our Lord in his intercourse and conversations with the Jews, was constantly opposing and correcting their false opinions and judgments, regarding the laws and institutions in their Sacred Scriptures; and was continually giving authority to those Scriptures, by explaining and enforcing their true “*sense*.” In vindicating his disciples, on the charge of violating the Sabbath, by plucking the ears of corn, to relieve their hunger, He said,—“Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread. . . . or have ye not read in the law, how that on the Sabbath days, the priests in the temple, profane the Sabbath and are blameless? But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.”—Matt. xii. 3-7. To the question of the Sadducees, regarding the law, in the case of the seven brothers, who had, in succession, the same woman to wife, as to whose wife she should be, “in the resurrection,” He said, “ye do err not knowing the Scriptures, nor the power of God; for in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven.”—Matt. xxii. 29. On another occasion, He said,—“Woe unto you ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the

gold of the temple, he is a debtor; ye fools and blind, for whether is greater, the gold, or the temple that sanctifieth the gold?"—Matt. xxiii. 16, 17. At the same time, in a like manner, He corrected their false notions, concerning swearing by the *altar*, or by the *gift* upon it. These are but a few of his many oppositions to their false views, and his corrections of their perverted and erroneous constructions and opinions, regarding portions of Scripture. Those two D.D.'s, whose opinions the Bishop has cited in his favour, must have been very ill-informed, even in the letter of Scripture, to have made those *palpably erroneous* assertions. It is quite clear, that their statements will not help the Bishop, though their opinions here, are about as good as his own, on many points.

Referring to the Scripture account of the Deluge, the Bishop says:—

"Does any intelligent clergyman, at this day,—any one who has allowed himself to 'think' upon the subject, as he would think about any other recorded fact of ancient history,—really believe in that story? Do the Bishops and Doctors of the English Church, believe in it?"

Thus, in the form of the question, he is, plainly enough, casting upon all these venerable and respectable persons, the imputation of the most profane, dishonest, and criminal conduct. He may be answered, that they are not like him, and some others, they *do believe it*, or else, they would at once retire from the sacred office, thereby relinquishing its honours and emoluments, which some *unbelievers so dishonestly retain*.

The Bishop mentions the Bishops of the English Established Church, as being—

“The representatives of the whole community, in its religious capacity; and therefore, in these days, of every form of earnest religious thought, within the realm.”

Here, as on so many other points, he is in error, though not of a pernicious character. There are many large and influential Christian denominations, in the realm, who though respecting, and even esteeming that Church, for the general Scriptural, and Evangelical character of its doctrines, and formularies, and for the very many pious and excellent clerical characters, as well as laymen, which have belonged to it; and the many of the like description, which it still contains. yet are far from admitting any such universal representation, as the Bishop has mentioned. He may be assured, however, that they all concur with that Church, in heartily condemning, both this profane Work on the Pentateuch, and the Author of it. The Bishop has again uttered his regrets and lamentations, at the restrictions imposed by the institutions and rules of the Established Church, to prevent within its ministry, what he calls, the free expression of opinion on all religious subjects,—but it should rather be said,—the unbounded licence, to all kinds of heresy and infidelity. His example it is to be hoped, and expected, will have the salutary effect, of preventing the removal or reduction of any of those restrictions; to effect which evil purpose, so many of the infidel and latitudinarian classes, are now assiduously striving, in order that their *profane novelties*, may be admitted, and freely allowed and propagated; and they, at the same time, be allowed to retain the Christian name, and partake of the advantages of church mem-

bership, and some of them of its pecuniary emoluments also. Instead of any such relaxation as they desire, it is both needful and proper, that some additional, and more stringent means should be adopted, to prevent the admission of heretical and other improper characters into the clerical order; and for the prompt and effectual removal of all, who like Bishop Colenso, shall hold or promulgate, any plainly unscriptural and profane doctrines or opinions. Let them hold such doctrines and opinions, if they will, free of any kind of persecution, but it is altogether inconsistent and unreasonable, that they should be allowed to propagate them, and still enjoy the name and advantages of either ministry, or membership in any Christian church.

*Answer to Chapter I. on "Signs of Different Authors
in The Pentateuch."*

IN the first part of this chapter, the Bishop repeats some of the objections contained in his former book, regarding several of the *numbers* of persons, who came out of Egypt. In the Reviews of that first book, by this writer, and several others, these objections have, it is presumed, been sufficiently answered and refuted; and therefore, it is not needful to answer them again, in this place. The Bishop then goes on to exhibit, some of his signs of a plural, or compound, authorship of the Pentateuch. Before entering upon an examination and disproof of his alleged Signs, it may be well, once for all, to place before the reader, in regular order, some of the chief, and most pointed passages of Scripture, showing that Moses and Moses *alone*, was the writer of this inspired Work. As to the doubt several times intimated by the Bishop, if there ever was such a real person as Moses, it would be almost like insulting a Christian, or any other intelligent reader of Scripture, to do any more than say, that he is named in most of the books of the Old Testament, following the Pentateuch, and in nearly all those of the New Testament;—in some of them on almost every page,—and in all, probably more than *one*

hundred times, and always, of course, as a real character. The following are some of the principal passages, following the Pentateuch, showing that Moses and he *only*, was the author of all the books of which it is composed:—"As Moses the servant of the Lord, commanded the children of Israel; as it is written in the book of the law of Moses."—Josh. viii. 31.—v. 34, "He read all the words of the law."—"To know whether they would hearken unto the commandments of the Lord, which he commanded their fathers, by the hand of Moses."—Jud. iii. 4. "To keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses."—1 Kings ii. 3. "According unto that which is written in the book of the law of Moses."—2 Kings xiv. 6. "According to all the law of Moses."—2 Kings xxiii. 25. "But did as it is written in the law, in the book of Moses."—2 Chron. xxv. 4. "For the service of God, which is at Jerusalem, as it is written in the book of Moses."—Ezra vi. 18. "And he was a ready Scribe, in the law of Moses."—Ezra vii. 6. "On that day, they read in the book of Moses, in the audience of the people, and therein was found written, that the Ammonite and the Moabite, should not come into the congregation of God for ever."—Neh. xiii. 1. "Therefore, the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God."—Dan. ix. 11. "Remember ye the law of Moses, my servant."—Mal. iv. 4. "Have ye not read in the book of Moses, how in the bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob."—Mark xii. 26.

“Master, Moses wrote unto us, if any man’s brother die, having a wife,” &c.—Luke xx. 28. “And beginning at Moses, and all the prophets, he expounded unto them.”—Luke xxiv. 27.—v. 44, “That all things must be fulfilled, which were written in the law of Moses.”—“Of whom Moses in the law, and the prophets did write.”—John i. 45.—“Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”—John v. 46, 47. “For Moses of old time, hath in every city, them that preach him, being read in the Synagogues every Sabbath day.”—Acts xv. 21. “Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.”—Acts xxviii. 23. “For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.”—Rom. x. 5. “For it is written in the law of Moses.”—1 Cor. ix. 9. “But even unto this day, when Moses is read, the vail is upon their heart.”—2 Cor. iii. 15. “For when Moses had spoken every precept to all the people, according to the law, . . . and sprinkled both the book and all the people.”—Heb. ix. 19.

It will be observed, that in all these inspired passages, Moses, and he only, is mentioned as the writer of the books which compose the Pentateuch, for by the Jews, it was all spoken of under the terms “the law,” or, “the book of the law.” In none of these passages, nor in any other part of Scripture, is there the slightest hint, or intimation, that any other person than Moses, had anything to do with writing any part of those books. Yet, in the face of all this inspired testimony, our Lord’s

included, Bishop Colenso, has the *hardihood* to write, that admitting there ever was such a man as Moses, yet, he was not the author of the writings in the Pentateuch, but that Samuel composed some parts of them, as “fragments,” and some other, and unknown person, or persons, some years after, (he cannot say how long,) got possession of them, in some way or other, and to use the Bishop’s words,—by “doing his best, making additions here and there, from any sources at his command, illustrating, amending, enlarging, and perhaps at times abridging, the original Story, and filling up the latter portion of the narrative, which was left, perhaps, altogether incomplete,” at last brought the whole of it, into the state or form in which we now have it. Verily, the Bishop with all his inventive genius, and theological and other learning, has made up but a *weak* and *misshapen story*. He cannot be said to have rivalled even the ordinary writers of fictions, of a secular character. In one place, however, he has had the candour to admit, that in framing this theory, he has been “*on the field of conjecture*.” These conjectures, however, form the “pivot,”—to use the Bishop’s word,—on which his whole theory, in this Second Book, is suspended. But unhappily, the materials of the *pivot* are so very defective, and so utterly deficient of the requisite adhesive or coherent qualities, that the pivot must inevitably fail to sustain the Story; which therefore, at the slightest touch of rational “criticism,” will,—in the Bishop’s phrase,—“fall to picces in the reader’s hands.” But conjectural, and consequently unworthy of credit, as the Bishop’s story is, some good purpose may be answered to certain

persons, by showing in detail, its contrariety to Scripture truth, and the utter insufficiency of the Signs he has exhibited towards its support. He commences these Signs, with reference to the account of the Creation, and says at p. 55:—

“The following are the most noticeable points of difference between the two Cosmogonies:—

(1.)—“In the first, the earth emerges from the waters; and is therefore saturated with moisture, i. 9, 10. In the second, the whole ‘face of the ground’ requires to be moistened, ii. 6.”

The words, “saturated with moisture” are not in the text, but are employed by the Bishop, to aid his design. All the texts are perfectly harmonious and consistent. The two first passages say, that the waters were “gathered together unto one place” that is, were withdrawn from the land, which God then called, “earth.” And the last passage says—“There went up a mist from the earth, and watered the whole face of the ground.” This was some *days* after the “dry land” appeared. Immediately on the waters being withdrawn, the earth, by the Divine word, brought forth “grass and herb, yielding seed after his kind; and the tree yielding fruit, whose seed was in itself, after his kind;” evidently meaning, that all of them, were in full growth and perfection; and consequently, would require the frequent refreshment of water, on their surface, and on the face of the ground on which they were luxuriantly growing; and as it is said, “The Lord had not yet caused it to rain upon the earth,” He, in His wisdom and benevolence, caused the mist to ascend, and therewith “watered the

whole face of the ground." Now, where is the difference in the passages as the Bishop alleges? There is none whatever. Surely, the Bishop, with all his geological and other science, cannot pretend to know, as well as the *Creator* knew, the particular intervals, or periods, when the face of the ground, and the vegetable world, after their creation, required to be moistened and refreshed with water. That would be *superlative presumption*, indeed, and yet, by his language, he seems to think, that the face of the ground, at the time intimated in the text, could not have required any watering.

His next Sign or objection is as follows:—

(2.)—"In the first, the birds and beasts are created before man.—i. 20, 24, 26.

"In the second man is created before the birds and beasts.—ii. 7, 19."

Here, again, the Bishop gives a perverted and erroneous view of the last passages. These do not at all contradict or conflict with the others. The Bishop should have given the several passages, that the reader might have them before him, at one view. The first set of passages, in Chapter i., shows that the birds and beasts were created before man; and in Chapter ii. 7 it is said, that the Lord "formed man of the dust of the ground, and breathed into his nostrils the breath of life," *i. e.* "of lives;" and in v. 19, referred to by the Bishop, it is said,—"and out of the ground, the Lord God formed every beast of the field and every fowl of the air." Surely, the Lord "formed," or *did form* them as had been previously stated in Chapter i., and it is sufficiently evident, that

the words in the first part of the text, were used in suitable and introductory association and connection with what immediately follows, of their being brought to Adam to name them. These last cited texts, state, or repeat, the several facts of the creation of the man, and also of the beasts and birds, and lastly, of their being named by Adam, but there is not a word in either of the texts, as to the *time* or *order* of these several creations. This had been given, in precise *chronological order*, in the first chapter, and it was not needful to repeat that order here.

Now, Bishop, what next?—Here we have it.

(3.)—"In the first, 'all fowls that fly,' are made out of the *waters*, i. 20.

"In the second, the 'fowls of the air' are made out of the *ground*."

Here, again, the Bishop is as far astray as ever, or rather has made a palpable *misstatement*. The text first cited, does not say that the "fowls that fly are made out of the waters." The words of the text are these,—“Let the waters bring forth abundantly, the moving creature that hath life, and fowl may fly above the earth, in the open firmament of heaven.” The word "*that*," in the latter clause of the text, is in *italics*, and is so put, because it does not belong to the original. The Bishop holds himself forth as a Hebrew scholar, and doubtless is one, to some extent. He ought, therefore, to know, and indeed *must* know, that the original *may* and *should* be translated,—“and let fowl fly;” and these, as he very well knows, are the precise words, given as the translation, in the margin of our old and standard version of

the Bible; and is so put by learned critical commentators. The text then, will read thus;—"Let the waters bring forth abundantly, the moving creature that hath life, and let fowl fly above the earth, in the open firmament of heaven." Now, does this say, that fowls are made out of the waters? Nothing of the kind. The Bishop, knowing this to be a correct translation, and that it is the marginal reading, should have refrained from advancing this as one of his *signs*. In giving it, he has not acted as a fair critic, to say nothing of piety, or regard for sacred truth.

The following is his next *sign* of double authorship:—
(4.)—"In the first, man is created in the image of God. i. 27.

"In the second, man is made of the dust of the ground, and merely animated with the breath of life; and it is only after his eating the forbidden fruit, that 'the Lord God said, Behold the man has become as one of us, to know good and evil.' ii. 7, iii. 22."

This is *error*, and *perversion* the *fourth*. The first text, refers to the *soul* of man, as being in the spiritual *image* of his Maker. The next cited text, states, that "the Lord formed man, (that is his body) of the dust of the ground; and breathed into his nostrils the breath of life," or rather, "of lives," *animal* and *intellectual*, the word in the original, being *plural*, not "*merely* animated with the breath of life," as the Bishop has improperly stated. While this breath of God, expanded the lungs, and set them in action, His *inspiration* gave both spirit and understanding.

The Bishop gives his next *sign*, as follows:—

(5.)—"In the first, man is made the Lord of the whole earth.—i. 28.

"In the second, he is merely placed in the garden of Eden, 'to dress it, and to keep it.'—ii. 8, 15."

Here, the Bishop by foisting in his chosen word,—*merely*—as in the preceding sign, has endeavoured to give a false meaning to the last texts to which he has referred.

Let us now by way of explanation, put a case of human proceedings, of an analogous description:—Suppose the owner of a landed property, to give a narration, of the manner in which he proceeded to improve it, from a waste or uncultivated condition. Most probably, he would say, that he first walled, or fenced it all round; and that in the spring of the year, he apportioned some parts of it for grain, and field vegetables of various kinds, and other parts, to pasture for the different animals; and that when these and other needful preparatory works had been accomplished, and the fruits of the fields were coming forth, he built a convenient cottage for a tenant, and had a garden made, adjoining it, containing the ordinary vegetables, and in which he planted some fruit trees, and the usual garden bushes and plants, and some flowers also; and then, when all the immediately needful work was finished, he let the whole estate to a tenant, to work and further improve it, at a stipulated rent, and on certain specified conditions, and put him in peaceable possession of the whole property. The owner of the estate, in thus making the first improvement of it, would be acting agreeably to the Scripture direction,—“Prepare thy work without, and make it fit for thyself in the field, and afterwards build thy house.” Now, would any rational

person say, that there was anything incongruous, or inconsistent in such a narrative, and that no *one* person could have written it; but there must have been *two* or more persons employed in composing it, and at different times; each one furnishing a part; the first writer having only composed, and left at his death, some “unfinished” particulars, or “fragments” of the story?

In the sacred narrative, on the subject under notice, we see that the wise and benevolent Creator, first furnished in a ripened and luxuriant state, all the fruits of the earth needful for man's support, and that of the inferior animals; and in addition, prepared a garden, containing “every tree that is pleasant to the sight, and good for food,” for man's more special use and enjoyment; and immediately placed him in it, to dress and take care of it, for his own benefit; and at the same time gave him the dominion over the earth, and all the inferior creatures. In all this course of proceeding, and these various arrangements, every truly intelligent and unprejudiced person, will see displayed, the wisdom, admirable order, and beneficence of the gracious Creator; and further, will see, that the narrative is not only quite consistent and harmonious throughout, but that the whole *must* have been written by one person.

The last of the Bishop's signs on this subject of Creation, is as follows:—

(6.)—“In the first, man and woman are created *together*, as the closing and completing work of the whole creation,—created also, as is evidently implied, in the same kind of way, to be the complement of one another: and thus created, they are blessed together. i. 28.

“In the second, the beasts and birds are created, be-

tween the man and the woman. First, the man is made of the dust of the ground; he is placed by himself, in the garden, charged with a solemn command, and threatened with a curse if he breaks it; then, the beasts and the birds are made, and the man gives names to them; and lastly, after all this, the woman is made, out of one of his ribs, but merely as a helpmate for the man. ii. 7, 8, 15, 22."

Now, here as in the previous instances, there is no contradiction, or real inconsistency. In Gen. i., is given, a brief and condensed account of the whole of the creations of the visible heavens; and of this world, in chronological order, day by day, and by v. 27, we see, that the man and woman were created on the sixth and last day, but, it is not stated, that they were both formed at the same *time*, or *part* of the day; but, it is shown in v. 22, of ch. ii., that the woman was formed at a time of the day, subsequent to his naming the animals. It is not as the Bishop says, evidently implied, or at all intimated that they were created, "in the same kind of way." This is merely the *invented addition* of the Bishop, to serve his purpose. There is not a word in Ch. i. intimating "in what way," or of what substances or materials,—so to speak,—either of them was formed. The mere *fact* of their creation, is there stated, and at what time. Neither is the Bishop correct in saying that "the beasts and birds are created, between the man and the woman." In ch. ii. 7, 8, is given, for the first time, the manner in which the compound nature of man was formed, by God,—his body of the dust of the ground; and of his *immaterial* and *immortal* part, it is said, God "breathed into his nostrils the breath of lives, and man

became a living soul." In regard to what is said in v. 22, of the formation of the beasts and fowls, it is but a brief repetition of what is said in v. 25 of the previous ch. as to the fact of their creation, without mentioning the time; and, as has been already mentioned, this repetition is in suitable and introductory association and connection, with what immediately follows, of their being brought to Adam to give them names.

Viewing the whole narrative, in connexion, as contained in the two chapters, it sufficiently appears, that the creation of the beasts, and their being named, together with the fowls, took place on the *early* part of the same sixth day, on which Adam and Eve were formed; and that his naming them, was before her formation. On these points, of the naming of the creatures, and the formation of the woman, as an help-meet to the man, a learned and critical commentator has made the following remarks:—In giving these words of v. 20, "And Adam gave names," &c., he says—"Adam was convinced that none of these creatures could be a suitable companion for *him*, and that therefore, he must continue in the state that *was not good*, or be a further debtor to the bounty of his Maker; for among all the animals he had named *there was not found an helpmeet for him*." And on the words in v. 23, "This is now bone of my bones," &c. he remarks;—"There is a very delicate and expressive meaning in the original, which does not appear in our version. When the different *genera* of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed *in pairs* before him, and as they passed, received

their names. To this circumstance, the words in this place, seem to refer. Instead of, *this now is, zoth happaam*, we should render more literally, *this turn*, this creature, which now passes, or appears before me, is flesh of my flesh, &c. The creatures that had *passed* already before him were not suitable to him, but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person, and in her mind, every way suitable to be his companion."

We have now got to the end of the Bishop's *signs*, or rather objections, as to the narrative of creation, and it is trusted, that to every candid and unprejudiced mind, the answers which have here been given, will be deemed sufficiently satisfactory. It only requires a fair degree of attentive and unprejudiced examination of the whole of that narrative, to see that it is all consistent and in harmony. Nearly, if not all the objections, are futile, in the extreme; and on the ground of criticism alone, such as any writer of the least piety, or even without it, much more a D.D. and a Bishop, should be ashamed to make.

Regarding the Deluge the Bishop gives but one *sign*, or objection. It is this:—

"Thus in Gen. vi., 19, 20, we read as follows:—'Of every living thing of all flesh, *two* of every sort, shalt thou bring into the ark, to keep them alive with thee, they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth, after his kind, two of every sort shall come unto thee, to keep them alive.'

"But in Gen. vii. 2, 3, the command is given thus:—'Of every clean beast, thou shalt take to thee by *sevens*, the male and his female, and of beasts that are not clean, by *two*, the male and his female; of *fowls* also of

the air, by *sevens*, the male and his female, to keep seed alive upon the face of all the earth.'” He says, “It is impossible to reconcile the contradictions here observed, in the numbers of living creatures to be taken into the ark.”

The Bishop seems to misunderstand the meaning of the words of the texts, as to the pairs of the creatures. The meaning evidently is, that they were all to be in *pairs* of *male* and *female*; and it is so stated, in *all* the texts he has cited; and the reason is given in both sets of texts, namely, “to keep their seed alive upon the earth;” or in other words, that none of the kinds or species of the animals or birds should become extinct; which would have been the case, if two *males* of some sorts, and two *females* of others, had been taken in. The Divine Being exercises a due economy, as well as wisdom, in all his works and arrangements, and therefore did not see fit to destroy all the inferior animals, by the flood, and create others at its close, but in his wisdom and mercy, and as it would seem for the more full manifestation of his power and glory, provided for the preservation of the several descriptions, or sorts of the creatures, in the ark, in pairs of male and female, so that, as stated, they might “keep their seed alive upon the earth.” In wisdom and benevolence, He also further arranged, that of *clean* beasts and of fowls, there should be *seven* of such pairs, male and female; and of *unclean* beasts but *two* of such pairs. There is no contradiction or inconsistency in the two sets of texts. Those in ch. vi. prescribe, that the two of each “sort” of the animals and birds preserved, should be not of the same sex, but be male and female; and the other texts direct, as to the *number* of such pairs, in the case of the clean and of the unclean beasts, and also as to the fowls.

Answer to Chapter II. on "The Elohistic and Jehovistic Writers."

IN this, Chapter the Bishop opens more fully, his fictitious theory of there having been two or more writers of the Pentateuch,—the earlier and the later. On this point, he writes of the Book of Genesis, as follows:—
“Throughout the book, the two different hands which we have already detected, are distinctly visible. . . . One of these two writers, it will be found, is distinguished by the *constant* use of the word Elohim; the other by the intermixture with it of the name Jehovah, which two words, appear, as God, and LORD, (not ‘LORD,’ *Adonai*) in our English translation. Sometimes the latter writer uses *only* Jehovah, for considerable intervals, as the other uses *only* Elohim; thus in i., 1, 2, 3, we have only Elohim 35 times, in 24, only Jehovah 19 times. Can any one believe that these two passages were written by one and the same writer? Hence, these two parts of the book are generally known as the Elohistic and Jehovistic portions. The Elohistic passages, taken together, form a tolerably connected whole.”

Further on he says:—

“On the other hand, the Jehovistic passages, taken by themselves, are mere disjointed fragments, and require the Elohistic story, to connect them with each other. This implies at once, that the Elohist was the oldest of the two writers, and that his narrative may have been used by the other, as the *groundwork* upon which he framed his own additions. . . . We shall find, that the Elohistic narrative forms the basis of the whole story, from Genesis to Joshua, fragments of it appearing here and there, throughout.”

In noticing and answering these, and other passages, regarding the use of the two sacred names, in order to avoid the improper familiarity of their frequent repetition, in full, the abbreviations will be used, of—El. for Elohim, God,—and Jeh. for Jehovah, Lord; which the reader can remember throughout.

Now, let us separately notice and expose the conjectures, and untrue statements contained in the foregoing extracts. And first, we may observe, and let the reader all along bear it in mind, that the Bishop merely says, that he has “*detected*” the two different hands. Bold as he is, he *dare* not, and *does not* say, that there is the least hint, or intimation, in any part of Scripture, or a single *fact*, in any other quarter, to give rise to the thought, of there having been more than one writer of the book. But his merely asserted *detection*, or rather his *groundless conjecture*, as to the *two* writers, he first assumes as a certain truth, and makes it the basis of his whole fictitious theory, and proceeds throughout his book, to strive to make his arguments, and what he calls his “signs,” or proofs, to correspond with, and support that profane conjecture. And he presumptuously does this, in the face of the multitude of the inspired Scripture testimonies to the contrary. The Bishop seems to take the credit, such as it is, of having made this discovery, or *detection*, as he calls it, of the *two* writers, but the truth is, that it is a modern invention of some infidel German writers, from whom the Bishop has most probably borrowed it. He says,—“the two parts of this book are generally known as the Elohistic, and the Jehovistic portions.” This is not correct as to any such *general*

knowledge, for it may safely be asserted, that there is not one, in *fifty thousand* in the Christian world, who has ever even heard of this invented theory of the two writers, or of the two names here given to them. The pretended *general knowledge*, is confined to the *fractional class*, of the same infidel school, to which the Bishop belongs. But he is in a far greater error, or rather has made a much worse misstatement, as to ch. xxiv. of Genesis, in which, he says, there is *only* the Jeh. 19 times. On the contrary El. the other sacred name, is also used seven times in that chapter. This is only one among many erroneous statements of the Bishop, as to Scripture numbers and facts. The following is his further incorrect assertion to be exposed:—

“One of these two writers, it will be found, is distinguished by the *constant* use of the word El., the other by the intermixture with it of the name Jeh.”

To expose this fallacy, for supporting his fiction, let us look at some of the connected narratives, given in Genesis. In the one concerning Noah and the deluge, contained chs. vi. vii. viii. we find the sacred name El. 18, and Jeh. 8 times. In the continued history of Abraham, from ch. xii. to xviii. inclusive, we have El. 26, and Jeh. 43. In ch. xix., giving the awful account of the destruction of the cities of the plain, and the sad story of Lot, we find Jeh. 6 and El. 2. In the further history of Abraham, to the close of his life, “from ch. xx. to xxiv. inclusive, there is Jeh. 32, and El. 30 times. In the history of Isaac, in chs. xxv. and xxvi., Jeh. 10, and El. 2. In ch. xxvii., containing the narrative of the paternal blessings of Isaac, on his two sons, there is

an equality of name,—El. 2, and Jeh. 2. In the history of Jacob, from the time he left home, until his return with his families and possessions, recorded in chs. from xxviii. to xxxiii., inclusive, we find El. 42, and Jeh. 13. In the history of Joseph, from ch. xxxix. to xlv., El. 20, and Jeh. 8. All these personal histories, and narratives, are continuously connected, and consistent throughout, and we see that both the sacred names are used in *all* of them. In some of them, *one* of the names is more frequently employed than the other, and in others of them, the *opposite* is the case; but there is nothing in all this, to give the least countenance to the Bishop's fiction, of *two* writers having been concerned in composing those histories. Surely the Divine Spirit might employ,—or if they were merely human compositions, the writer had the option to use,—the one name or the other, either synonymously, or in appropriate application, to the particular subject, or point, of which he was treating.

Now, let us see how this theory or invention, as to the use of different names, for the same persons, and which the Bishop has dignified with the name of *criticism*, will look, when applied to ancient or modern histories, or other writings of a merely secular character. In Homer, the warrior *Diomedes*, is sometimes called Tydides,—Ajax,—Telamon, and Agamemnon, and other heroes, by double, or various names. In historical and other writings, Cicero, is often called Tully; and in like manner, we find, through all ages, that in many books, the same persons are called by different names. Yet in no such instances, does any reader infer, or imagine, that there was more than one writer of each such book. In

Smollett's, Hume's, and other histories of England, the terms King, Sovereign, or His Majesty, are separately and synonymously used, all meaning the same person. In like manner, are used the terms Duke, or His Grace,—Earl, Viscount, Lord, or His Lordship. In the histories and other writings, relating to colonial possessions, the representative of royalty is called His Lordship (if a nobleman), or the Governor, or His Excellency. Even lower down, we have in writings,—Mayor, and His Worship,—Justice, and Magistrate. In all these, the different terms are used synonymously, and indiscriminately, for the same person; and every reader perfectly understands them in that way, never thinking of any of such histories, or other writings, having been composed by two or more persons. If this *invented* theory were admitted as fair criticism, scarcely any history, or other writing, could endure such an ordeal, and preserve the reputation of individual or *single* authorship. Such an application or method of treatment, would be,—not *criticism*,—but a vindictive *torture* of the work. The Bishop, and the whole company of his infidel brethren, would be ashamed, and also afraid, in the presence of genuine critics, or even of the public itself, to apply this senseless and absurd invention of theirs, which *they* call criticism, to any secular history, or other writing. Such an employment of it, would be universally ridiculed, but they have the profane boldness to apply it to the sacred names and writings. The legitimate and respectable word *criticism*, is abused and degraded, by being placed in association with this fictitious and infidel theory, which the Bishop has made the basis, or “pivot”

for the whole of the alleged *signs*, and for his arguments, in this second profane book.

In this chapter the Bishop gives extracts from the writings of several German authors, regarding the Pentateuch; and by his own showing, they are all at disagreement among themselves, on most, if not all, parts of their several theories; and most of them, are adverse to many, if not all, of the suppositions and conjectures which he is endeavouring to maintain. Kurtz, who is one of them, and has written on many of the points, here under notice, though he ventures on some conclusions, says most inconsistently;—"Our mind is still wavering, and undecided," and as to the several questions, he declares,—“we are utterly unable to determine.”

Such, including the Bishop, are the guides we are called on to believe, and follow, in preference to the noble and inspired host of Scripture historians, of prophets, and apostles, and of our divine Lord himself.

By way of further exposing and condemning this profane supposition, of there having been two writers of the Pentateuch, we will here give in parallel columns, a few passages in Genesis, in which the word *El*. is employed; and others in the same narrative, in which the other sacred word—*Jeh.* is used; by which it will be seen, that alone, they are but insensible, and “disjointed fragments;” and that no *sane* person, would have written what is called the first, or Elohistic passages, and which the Bishop calls the “*groundwork*,” and have left them to be afterwards filled up, and made into a sensible narrative, by some other writer. We shall take narratives, or accounts of events, which commence with the word *El.*,

and which he says are the *groundwork*. The following at the commencement of Gen. ch. vi., may be given first:—

Supposed Elohistie
GROUNDWORK.

Ch. vi., 1, 2. "And it came to pass, when men began to multiply, on the face of the earth, and daughters were born unto them, That the sons of God, saw the daughters of men, that they were fair, and they took them wives of all which they chose.

V. 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown.

V. 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"V. 9. "These are the generations of Noah; Noah was a just man, and perfect in his generations, and Noah walked with God."

It will at once be seen, that there is no *connexion* whatever between the "wickedness" of man in v. 5, and "the generations

Supposed subsequent
Jehovistic ADDITIONS.

V. 3. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

V. 6. "And it repented the Lord that he had made man on the earth.

V. 7. "And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

V. 8. "But Noah found grace in the eyes of the Lord."

The foregoing passages in their proper places, consistently fill up, and make a full and sensible connexion and meaning, to all this portion of the narrative, contained in the chapter.

It is evident that each of these sets of passages, is quite incomplete and insensible without the other, and therefore that there must have been but *one* writer of the whole.

of Noah," in v. 9, but this is here abruptly introduced, he not having been previously named in the narrative, or anything said relating to him. Now, it seems *incredible*, that any writer would commence a narrative; and leave behind him such *unconnected* and *incoherent fragments* of it, and that some other person, at a future period, inserted what is contained in vs. 6, 7, and 8, in the other column,—of the Lord's determination to "destroy the world;" and that "Noah found grace in the eyes of the Lord," all of which so consistently follows, what is said in v. 5, of the wickedness of all the rest of mankind.

The narrative respecting Abraham offering Isaac, is Elohistie, according to the Bishop's theory, and forms the *groundwork*, for it commences as below, with the Divine word El.

Supposed Elohistie
GROUNDWORK.

Gen., ch.xxii., 1, 2. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold, here I am.

"And he said, take now thy son, thine only son

Supposed Jehovistic
ADDITIONS.

V. 11. "And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, and he said here am I.

V. 12. "And he said, lay not thine hand upon the

Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

The narrative is then continued connectedly and consistently down to the end of v. 10, which is in these words:—

V. 10. "And Abraham stretched forth his hand, and took the knife to slay his son."

And here this Elohistic groundwork, thus abruptly ends; all the rest of the narrative, and of the chapter, as given and referred to in the other column, being Jehovistic, according to the Bishop's story. Now, here again, it is *incredible*, that any rational person, would begin a narrative, and leave off so abruptly, as seen above, leaving it for some subsequent writer, to close it, in any manner of his own devising. Yet, such is the Bishop's conjecture and theory.

lad, neither do thou anything unto him."

The narrative is continued, showing the offering of the ram, instead of Isaac, the naming of the place, by Abraham, and the declaration, by the angel, of the divine blessings ensured to Abraham, for his faith and obedience on the occasion.

These two sets of Scripture passages, viewed apart are, indeed, but "disjointed fragments," and each of them, is such as no person would compose and leave, as the groundwork for any such entire narrative, as another person, at a future time, might please to make of it. Taken together, in the proper order, they are consistently connected, and are sensible and complete, and thus make it evident, that there was but one writer of the whole of them.

Ch. xxviii. commences the narrative of Jacob leaving home, to go to the land of his mother's kindred. On the first night of his journey, as is stated, he slept on the ground, and had the dream described in the chapter. According to the Bishop's theory, the narrative must be

classed as *Elohistic*, for it commences with the word *El*, which is repeated in all the earlier parts of the chapter.

Supposed Elohistic
GROUNDWORK.

Gen. xxviii., 11. "And he lighted upon a certain place, and tarried there all night, because the sun was set, and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.

V. 12. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. and behold the angels of God ascending, and descending on it."

Here the supposed *Elohistic* part, abruptly ends, leaving Jacob in his dream. The rest, according to the theory, is *Jehovistic*, as seen in the other column. Here again it would be an incredible supposition, that this "disjointed fragment" was left by any rational person, as a "*groundwork*" for some person after his departure, to fill up with such additions as he might think needful, so as to make of the whole, such a narrative, as he might choose to frame.

Supposed Jehovistic
ADDITIONS.

V. 14. "And behold the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

All the concluding part of the narrative, which closes with the chapter, must also be classed as *Jehovistic*, although *El* is also several times used.

Each of these two sets of passages, contains indeed but "disjointed fragments," but the two make a sensible and perfect narrative, such as one writer would compose, but no sensible person would frame and leave either of them, as a *groundwork* for any story, which another might choose to make.

The Bishop has written,—as already shown, that,—“the Elohistic passages taken together, form a tolerably connected whole. . . . On the other hand, the Jehovistic passages taken by themselves, are mere disjointed fragments, and require the Elohistic story to connect them with each other.”

His first assertion here, is entirely contrary to the *fact*, as shown in the foregoing parallel columns, and the same is the case in the Elohistic narrative,—according to his theory,—contained in ch. 20, regarding Abraham, Sarah, and Abimelech, in which, if what are called the Jehovistic passages, in vs. 18 and 45, are withdrawn, the account, so far from being a “tolerably connected whole,” will be entirely defective; wanting in sensible meaning. Other instances of a like kind might be shown, in what will be called the Elohistic portions of Genesis.

The Bishop is also equally wrong in his foregoing assertion, respecting his Jehovistic passages. He must consider the whole of ch. xi. of this class, for it has not El. in it; and yet the whole of its contents, are, of themselves, quite consistent and perfect. Also the part of the history of Abraham, contained in chs. xii. and xiii., is equally consistent, and perfect; and yet the name El. is *not once* employed. Likewise, the awful narrative concerning the guilty cities, and Lot, given in full in ch. xix. must be deemed Jehovistic, according to the theory, for it commences with the sacred name—Jeh., and it predominates throughout, the other name being only used *twice*. In like manner, the whole account of Rebecca being obtained as a wife for Isaac, given in full,

in ch. xxiv. the Bishop must, on his plan, allow to be Jehovistic, for it commences with that name, which greatly predominates throughout the narrative, being used 19 times, and the other only 7, and in all of them, merely in addition to the other. Indeed, the whole of the history of Abraham, taken continuously and connectedly, must, according to the Bishop, be considered Jehovistic, for it commences with that name, which is the leading name throughout the history, being used 77 times, while the other is used only 58 times; and in many of these, merely in addition to the other name. The histories of Jacob and Joseph also, must, according to the Bishop's theory, be regarded as Jehovistic, for they both commence with that name, which is very frequently used throughout the histories.

On the whole then, it will be seen, that instead of what the Bishop calls, the Jehovistic passages, being the "disjointed fragments," his Elohistie parts rather deserve that phrase, for if the former were omitted, or withdrawn from the book, the latter passages would be *fragments*, indeed, mere *unshapen skeletons*. The whole of the passages, containing those sacred names, and which compose the book, are consistent and harmonious, like all other portions of inspired truth; and are sublimely adapted, for imparting religious knowledge, and for "instruction in righteousness." But the portions, which are so improperly styled *merely* Elohistie, are indeed, of such a fragmentary and skeleton character, as no sane man, as a writer, would leave to be filled up, after his death, with such particulars, as the person who got possession of the fragments, should gather together, or invent, to com-

plete the stories he should choose to fabricate out of the whole of such materials.

Yet such are the fragments, called Elohistie, which the Bishop thinks, pious and good old Samuel, partly collected as "the floating legends and traditions of the time, and filled them up,—perhaps to a large extent, — out of his own imagination, where those traditions failed him;" and that he so left them; and that one, or other, of his equally pious and excellent pupils, Nathan or Gad, or some other, "probably by his direction," by "amending and enlarging from sources at his command," and from other "floating legends," completed the whole narrative, or work contained in the Pentateuch.

Away with such a *fabrication*, of *impiety*, *absurdity*, and *slander*.

Remarks on Chapters IV. and V., on "The Earlier and Later Historical Books of the Old Testament."

IN the commencement of Ch. iii. the Bishop writes thus :—

"The books of the Pentateuch, are never ascribed to Moses, in the inscriptions of Hebrew manuscripts, or in printed copies of the Hebrew Bible, nor are they styled the books of Moses, in the Septuagint, or Vulgate, but only in our modern translations." It is probable that the Pentateuch existed originally not as *five* books, but one."

It was not requisite, that the Pentateuch should have been originally inscribed, or entitled,—The Books of Moses. In early times it was not the invariable or constant practice with the writers of the sacred books, to inscribe them with their own names; and therefore, transcribers would naturally omit them. The books of Judges, Kings, Chronicles, Psalms, and Ecclesiastes, have not been entitled, or headed, as the books of the writers of them. Indeed, as the Bishop must know, there are various opinions, but no certainty in the present day, as to who were the writers of some of those books; but that does not lessen their inspired and canonical authority. It has already been shown, in this Review, that there are numerous express testimonies, in the subsequent Old Testament books, that Moses was

the writer of the books of the Pentateuch, and most of the New Testament writers, and our Lord himself, have referred to passages in each of these books, and as to their having been written by Moses. On this point, the words of a learned and eminent critical commentator may here be appropriately given:—

“Every believer in Divine revelation, finds himself amply justified in taking for granted, that the Pentateuch is the work of Moses. For more than 3,000 years, this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish church from its most remote antiquity, has ascribed the work to no other hand; and the Christian church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence and have put the question beyond the possibility of being doubted, by those who profess to believe the divine authenticity of the New Testament. As to those, who in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light.”

The Bishop says:—

“The Author of the book of Chronicles must have been, to all appearance a priest or Levite, who wrote about B.C. 400, nearly *two hundred years after the captivity*, B.C. 588, and six hundred and fifty years after David came to the throne, B.C. 1055.”

It seems probable the Bishop has placed this time so late, to help, in some way, his design on the Pentateuch. The truth is, that neither he, nor any other person, now knows to a certainty, either who was the author of the books of Chronicles, or the precise period when they

were written. It is generally thought, that they were the work of Ezra, about the close of the captivity. This is the opinion of Calmet, Clarke, and other learned commentators; and is most probably correct, from the writer not mentioning any historical fact after the decree of Cyrus for the return of the Jews, which it seems almost certain he would have done, if he had lived at a later period of their history.

*Answers to Chapters V. and VI. on "Signs of later date
in the Pentateuch."*

HERE, the Bishop returns to his favorite subject of signs, regarding the Pentateuch, and it would seem, as if, fearing that his objection in his previous book, about the shekel of the sanctuary, had been forgotten, or overlooked, he repeats it here, saying:—

"We have mention made of a shekel, 'after the shekel of the sanctuary,' before there was, according to the story, any sanctuary in existence."

In that first book, the Bishop, whether designedly or otherwise—cited the text *untruly*, leaving out the important words,—“a shekel is twenty gerahs.” He has here also, omitted the words. All the instructions for building and completing the sanctuary, had been previously given, and the directions in that text, were to take the “*half-shekel*,” of each person, as a *ransom*, at the time of numbering the people, which was not done, until after the sanctuary was completed; and therefore, the words were correctly and consistently used, the sanctuary standard of the shekel, at *twenty gerahs*, being previously established, by those words in the text. He has also repeated his objection, about the pigeons and turtle doves for sacrifice, in the wilderness. This has been sufficiently answered in this writer's former book; and therefore it need not encumber a page here. But

the remark of the Bishop, on these points, must be briefly noticed, for its strange profanity, and extravagance. He says:—

“But it is quite conceivable, that a pious writer of later days (when the tabernacle, or the temple, was standing,) might have inserted such passages in a narrative already existing, which had been composed as a work of imagination, in the attempt to reproduce from the floating legends of the time, the early history of the Hebrew tribes, for the instruction of an ignorant people.”

Now, let any religious, or other sensible person, think of such a thing, as pious men, say Samuel, Nathan, or Gad, who as the Bishop supposes, were the writers, fabricating between them—to use the Bishop’s words—“a work of imagination,” composed of “early floating legends” with the additions of their own *inventions*, and submitting it to a whole nation, for its instruction in the knowledge of the true God, and as a standard of truth and righteousness; and that nation, containing a David, the sublime Psalmist, a Solomon, the wisest of men, and others of sense and piety, receiving and confiding in that *fabrication*, as an *oracle*, and a *guide*, for its attainment of glory and happiness in the everlasting kingdom of a God of *truth*, and *holiness*. The suppositions contained in the above extract, are, indeed, so monstrously, as well as impiously absurd, that in the estimation of every truly rational person, they, alone, will be quite enough to blast and destroy his whole scheme and performance. But unhappily, the Bishop has brought his mind into that state, that he does not see, like others, that his work is of that inconsistent, and absurd, as well as profane character.

The Bishop's next "sign," he derives from the text in Ex. x., 19—"And Jehovah turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea."

On this, he says:—

"For *west wind*, the original Hebrew of this passage, has *wind of the sea*, that is, of course, the *Mediterranean* sea, from which westerly winds blow over the land of Canaan, but not over Egypt."

Now, it would seem, that here, the Bishop has endeavoured to employ a little *artifice*, to effect his purpose. He combines the two terms, so as to make the phrase,—a *west* "wind of the sea." But this won't pass, Bishop! You must be content with one or other of the terms, and cannot be allowed to *unite* them. If you hold to the words, *west-wind*, as in the text, then we all know, that this wind blows over the whole land of Egypt, in a direct course for the Red Sea. But, if the other words, *wind of the sea*, are taken, which is, indeed, as the Bishop says, the literal meaning of the original Hebrew, then the word *west* must be omitted, as having nothing to do with the text, and the *literal* words,—a *wind of the sea*, from any point, blowing from the Mediterranean over Egypt, in the direction of the Red Sea, will fulfil the words of the text. We have only to look at the proper map, to see, that a wind from nearly any point, between *west*, and *north*, would blow from the Mediterranean, over Egypt, into the Red Sea; and would have carried the locust there. Although the compass had not then been invented, the Egyptians, as well as other Nations, knew well enough, about the four quarters of the earth, and from which of them, the wind at any

time blew. The Egyptians were *then*, and for ages after, the most scientific and learned of all the nations, and it is said,—but the Bishop seems to forget it,—that Moses,—who he allows *may* have been a real character,—was “learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” It evidently appears he was better informed regarding the geography of the regions in that quarter of the world, and of the points and courses of the wind, than even the Bishop himself, in this age of advanced science. Moses has indeed expressed himself, in the text, with geographical and, in every way, perfect correctness.

The Bishop's next objection, relates to the text in Deut. xi., 29, 30, directing the blessings to be put upon Mount Gerizim, and the curses upon Mount Ebal, in Canaan, and the mention of Gilgal, and hereon he says:—“It must seem strange, however, that Moses who had never been in the land of Canaan, should know all these places, and be able to describe them so accurately. But it is still more strange, that he should know the name *Gilgal*, which according to the book of Joshua, *was not given to the place*, till the people had been circumscised, after entering the land of Canaan.”

This objection, at first, seems to have some plausibility, but it may very fairly be overcome. It is evident, that throughout the whole history, from the time Moses was divinely appointed, as the leader of the people, all the laws, institutions, ordinances, and commands, relating to them, during the whole period of his subordinate rule, were prescribed, and established, by the Lord himself; and that Moses, was merely the *spokesman*, or medium of communication. This appears from

numerous passages of the Scripture history. The following in Deut. vi., 1, among several others, in similar terms is expressly to the point.—“Now these are the commandments, the statutes, and the judgments which the Lord your God, commanded to teach you, that ye might do them, in the land whither ye go to possess it.”

This is at the commencement of numerous commands and instructions which follow, and of which, the directions, as to putting the blessings and cursings, respectively, on the two mountains, form a part. It may, therefore, well be concluded, that the Lord had made known to Moses, the names of these mountains, and instructed him, as to which was for the blessing, and which for the curse; and also, as to the following direction, in ch. xxvii., 12, 13;—“These shall stand upon Mount Gerizim, to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin; And these, shall stand upon Mount Ebal, to curse; Reuben, Gad, and Asher, and Zebulon, Dan and Naphtali.” Then the blessings and the cursings follow, through that chapter, and the succeeding one. It may with equal propriety be concluded, that the Lord had commanded Moses to instruct Joshua, to have the rite of circumcision performed, immediately on their crossing the Jordan, into Canaan; and therefore, the name was here used by Moses, by *prolepsis*, or anticipation, the word meaning, according to the original,—*rolling round and round*, or *rolling off*, or *away*, because by the circumcision of the then male persons, who had been born in the wilderness, their reproach of uncircumcision, would be completely rolled away. While uncir-

cumscised, they were like the uncircumscised Egyptians, and the Hebrews always considered those who were uncircumscised, as being in a state of the grossest impurity. The rite began with Abraham, by the divine command, and was then enjoined for observance, by all his posterity.

The Bishop has framed his next *sign*, from these two passages :—"And pursued them unto Dan." Gen. xiv., 14. "And the Lord showed him, [Moses] all the Land of Gilead, unto Dan." Deut. xxxiv., 1.

So far from being certain, it is not even probable, as will soon be shown, that the word Dan, in the two passages, means one and the same place. As to the word in the first passage, it is as probable as otherwise, that there was a place of that name, in the time of Abraham, to which he pursued the bands he defeated ; or possibly the name after the time of Moses, may have been placed as a marginal explanation, and in transcribing afterwards, have been incorporated with the text. It is admitted by learned and judicious commentators, that in some instances, names have been thus inserted in the margins of the rolls of the manuscripts, and have, in the way just mentioned, at length become parts of the text ; but without weakening its truth, or authority. Concerning the word Dan, in the cited passage in Deut. 34, it may fairly be thought, that it does not mean the same place, as the other, or any particular city or place of that name, but the tract of country, or part of Canaan, which was subsequently allotted to the tribe of Dan. And this is very highly probable, for it is sufficiently clear, and is generally, or rather universally allowed, that this chapter, or

certainly from v. 4, could not have been written by Moses, giving an account of his own death and burial. On this point, the following note from a learned and intelligent Jew, will, to every unprejudiced and candid person, afford a satisfactory explanation:—

“Most commentators are of opinion, that Ezra was the author of the last chapter of Deuteronomy; some think it was Joshua; and others the *Seventy* elders, immediately after the death of Moses; adding, that the book of Deuteronomy, originally ended with the prophetic blessing upon the twelve tribes:—‘Happy art thou, O Israel! who is like unto thee; O people saved by the Lord!’ &c.; and that what now makes the last chapter of *Deuteronomy*, was formerly the *first of Joshua*; but was removed from thence, and joined to the former, by way of supplement. This opinion will not appear unnatural, if it be considered, that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages, several books were connected together, and followed each other, on the same roll. The beginning of one book might, therefore, be easily transferred to the end of another, and in process of time, be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter, contains an account of the last transactions and death of the great author of the Pentateuch.” *Alexander’s Heb. and Eng. Pentateuch.*

Dr. Adam Clarke, who in his commentary has given this note, in his comments on the chapter, says:—

“This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy, the first chapter of Joshua is an evident *continuation*. If the subject be viewed in this light, it will remove every appearance of absurdity and contradiction.”

With the foregoing explanations, it may fairly be thought, that the word Dan, in the cited passage in Deuteronomy, means the portion of the conquered land, allotted to the tribe of Dan, in the time of Joshua; especially, as the portions of several other tribes are mentioned in connexion with it, namely,—“all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea; and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.” There would, indeed, be no difficulty or inconsistency, in supposing that Moses himself wrote to the end of v. 4, having been informed by the Lord, of the portions of the land, which would fall to each tribe. But the other opinion, in the foregoing note of the Jewish writer, as to the whole chapter, seems the most probable.

The next objection of the Bishop, regarding the kings mentioned in Gen. xxxvi. 31, has been sufficiently answered by Professor Rawlinson, in his Essay contained in the work,—“Aids to Faith.” The Bishop, himself, admits this objection to be of *secondary* importance.

He derives his next *sign*, or objection, from the passages in Josh. x. 13, and 2 Sam. i. 18, which refer to the “Book of Jasher.”

This title, as the Bishop correctly says, means the book of the *upright*, or the *righteous*; and he says,—“It is inconceivable, that if Joshua really wrote this book, (the one under his name,) he should have referred for the details of such an extraordinary miracle, in which he himself was primarily and personally concerned, to another book, as the book of Jasher.”

Dr. Lightfoot and Dr. Adam Clarke, are of opinion,

that it is the same book as is mentioned in Numb. xxi., 14, as "the book of the wars of the Lord;" and the former says, it was as "a directory from Moses, what to do, and what to expect, in the wars; and in this book, it seems as if Moses directed the setting up of archery, (see 2 Sam. i. 18,) and warranted Joshua to command the sun, and expect its obedience." Josh. x. 13.

Under this reasonable view and opinion, the latter passage (2 Sam. i. 18), would be appropriately mentioned, as inserted in that book of Jasher, or the *upright*, as part of a continuous registry, in that record of national events.

The Bishop has framed his next objection, from Numb. xxi. 13-15, and he says:—

"A writer of that age, would not have stated in this way, a fact,—'Arnon is the border of Moab between Moab and the Amorites,' which must have been notorious to those for whom he was writing. . . . Nor would he have used this statement, to illustrate the words of a song, which could only, by any possibility, have just been composed, since it refers to events, which had happened, according to the story, only a week or so before."

The Bishop unwarrantably presumes, that Moses was making the statements in the texts, merely for the information of the people he was then leading, and he thinks, that the true border, between Moab and the Amorites, was "notorious" to all of them. Now, neither he, nor any other person, can tell or even conjecture, to how many, or how few of them, that border was known. But Moses was not writing only for their information, but was composing a writing, as a national record, for information in all future ages of their history;

not only as to the border between those two foreign nations, but as to the "wars of the Lord," which he had commanded Israel to wage, for the extirpation of the devoted nations of Canaan, the Amorites being one of them. This book of the *wars of the Lord*, has been already mentioned as, very probably, being the same as the book of *Jasher*, or of "the upright," and a national record. Moreover, the Israelites were commanded, not to "distress the Moabites," and were told, that the Lord would not give them any portion of their territory; as he had given it to the latter, as the children of Lot.—See Deut. ii. 9. It was absolutely needful, therefore, that the Israelites should know in all future time, the true border between Moab and the Amorites, so that they might not pass over it, to "distress the Moabites." The Lord gave the like command, not to "distress the Ammonites, nor meddle with them," for the same given reason, as in the case of the Moabites. Here the divine justice and benevolence were displayed. Those two nations were the relatives of the Israelites, being the descendants of Lot, the nephew of Abraham.

The next objection he deduces from the several texts he has cited in Gen. chs. xxxix., xl., and xli., in which Joseph is mentioned as a "Hebrew," a "Hebrew servant," and as having been "stolen away out of the land of the Hebrews." On these words—"Hebrew," and "the land of the Hebrews," the Bishop remarks:—

"It seems plain, that here also expressions which were current in a later age, have been allowed, inadvertently, to slip into the narrative."

The name commenced with Abraham, who is named

in Genesis xiv. 13, "the Hebrew," which appellation he very probably derived from his coming from beyond the Euphrates, to enter Canaan, the word in the original signifying to *pass over*, or *come from beyond*. Abraham had sojourned for some time in Egypt, and was well known there to the king, and the chief persons of the nation, and doubtless by the name of a Hebrew. Joseph would certainly know that he was a descendant of Abraham, and therefore of the Hebrew family, and in Egypt, would naturally speak of himself, as a Hebrew, and in using the words—"land of the Hebrews"—meant—the land where the Hebrews *then* were, and had long been dwelling. The families had not then become known in Egypt, or probably elsewhere, as Israelites; nor were they so named, or known, until long after; not until after they left Egypt,—the *Hebrews*, being the current and only name for them, among other people, in all time previous. We see in several of the first chapters of Exodus, that they were so named by Pharaoh, and others. If Joseph had spoken of himself as an Israelite, the Bishop, doubtless, would have stated it, as one of his strong objections. As it is, the expression, *Hebrew*, corresponds with the truth that the narrative was not composed later than the time of Moses.

The Bishop next objects to the details given by Moses, in Deut. chs. i. ii. iii., of the conquests by the Israelites, of several kings and countries, and he says:—

"Transactions in which Moses himself was concerned, are detailed at full length, as by one referring to events *long past*, when according to the story, only a very short time could by any possibility have elapsed, since they took place, and therefore, all the circumstances must

have been quite fresh in the memory of those to whom Moses is supposed to be speaking."

These details were given, at the commencement of the long address by Moses to the Israelites, on a great variety of subjects; some relating to the dealings of the Lord with their fathers, who had, through their unbelief and rebellion, fallen in the wilderness; and some, a repetition of the laws which had been given to their fathers at Sinai; with some additional statutes, and matters for observance, after entering Canaan. He very wisely called their attention to what the Lord had very recently done for them, in enabling them to effect those recent conquests of such powerful enemies, who possessed "cities with high walls, and gates, and bars," and some of whom were accounted *giants*. It is evident that this part of his address was intended, and was well adapted, to impress their minds as to the Lord's protection and assistance afforded to them, on those occasions, and to encourage them for the approaching conquest of Canaan. The Bishop says,—“Only a very short time could by any possibility have elapsed, since those events took place.” This is not correct. The address was nearly a year after. Those conquests are recorded in Numb. xxi., and between the time they were made, and the address of Moses, the transactions concerning Balak and Balaam, took place; the transgressions of the people with the women of Midian; the punishment and deaths by the serpents; the numbering of the people; the enactment and making known of several additional laws; various journeyings; the Midianitish war and conquest, and the division of their spoils.

In ch. vi. the Bishop has given a catalogue of what he calls,—“Additional Signs of Later Date in the Pentateuch.” He seems himself so sensible of their weakness, that in the commencement of the chapter, he calls them “minor indications,”—meaning, it is presumed, that they are inferior to those contained in the previous chapter. It has been seen and proved, that those previous *indications*, were either entirely groundless, or but plausible and futile; and as these to be now examined, are of an inferior quality, by his own admission, brief notices and comments concerning them, will be quite sufficient. The first of these “minor indications,”—for the Bishop admits that the whole of them are but *indications*, and not *proofs*,—is the expression, “unto this day,” contained in the several passages he has cited, from Deuteronomy and Joshua. The expression relates to certain events, and names of places. It may fairly be concluded, that all those Scripture records concerning them were made, considerable spaces of time after the events occurred, and after the names were given; some of them most probably, twenty years or more, subsequently. All the instances cited by the Bishop, except the two first, are contained in the book of Joshua; and he must have lived upwards of 25, or even 30 years after he entered Canaan, and very probably made those records of events and names, in his book of registry, in the latter period of his life, long after he had rested from his wars, and after dividing the land; and 20 years or more, after the events occurred, and the names were given. In such case, the expression, “unto this day,” would not be unsuitable.

Dr. Adam Clarke, in the preface to his commentary on the book of Joshua, has made the following judicious remarks:—

“It is certain that Moses kept an accurate register of all the events that took place, during *his* administration in the wilderness, at least, from the giving of the law to the time of his death. And, in that wilderness, he wrote the book of Genesis, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of Moses, could see all this,—be convinced as he must be of its utility,—and not adopt the same practice, especially as at the death of Moses he came into the same office. I therefore take it for granted, that the book of Joshua is as truly *his work*, as the commentaries of Cæsar are *his*; and all the real difficulties mentioned above, [several of them the same mentioned by the Bishop,] may be rationally and satisfactorily accounted for, on the ground, that in transcribing this book in after ages, especially between the times of Joshua and the Kings, a few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were *then* known, instead of those by which they had been anciently denominated.”

These remarks will equally well apply to the expression, “unto this day,” as to the names of places. But as has been already remarked, the expression would not be unsuitable in most, if any, of the instances cited by the Bishop, even if made by Joshua himself, near the close of his life. The Bishop says, that the instance mentioned in Deut. iii. 14, could only have happened a few days before the death of Moses. This is quite incorrect. It was, as Scripture shows in Numb. xxxii. 41, about a year previous.

The Bishop says next:—

“Such expressions as the following, indicate a later date than that of Moses,—‘And the *Canaanite was then in the land*,’ Gen. xii. 6; and,—‘The Canaanite and the Perizzite, *dwelt then in the land*,’” Gen. xiii. 7.

This is one of many of the stale objections of former infidels, which the Bishop has revived. It is small indeed. Moses appropriately states, for the information of all, the fact that, even at that early period, when the divine promise of the land was made to Abraham, for his posterity, the Canaanites and Perizzites,—the nations that were to be driven out, possessed the land. Surely, there is nothing inconsistent, or any food for cavil here. As a learned critic has said,—“All that Moses states is, simply, that at the time Abraham was dwelling in the land, it was inhabited by the descendants of Canaan, and by the Perizzites, which was a perfectly possible case, and involves neither contradiction nor absurdity. There is no rule of criticism by which the words can be produced as an evidence of interpolation, or incorrectness, in the statement of the sacred historian.”

The next “minor indication,” the Bishop deduces from the words, “on the *other* side of Jordan,” which he gives, as the words, in Deut. i. 1. But these are not the words of the text, but directly the opposite, namely, “on *this* side Jordan.” The Bishop gives his own English for the Hebrew original, but it will seem quite probable to any reader, that some, at least, of the more than forty learned men, who translated, and formed the present standard of our English Bible, understood the Hebrew, quite as well as Bishop Colenso. But even on his own translation, there is nothing in his objection, for Moses might have used that expression, “other side,”

with perfect propriety, as meaning the land on the side of the river, opposite to the land the people were about to enter and possess. The same learned critical commentator, lately referred to, has given the original of the words,—“on *this* side Jordan,” and has remarked as follows:—

“*On this side Jordan.*—*Beeber*, at the passage of Jordan, that is, near or opposite to the place, where the Israelites passed over, after the death of Moses. Though *eber* is used to signify both *on this side*, and on *the other side*, and the connexion in which it stands can only determine the meaning; yet *here* it signifies neither, but simply the *place* or *ford*, where the Israelites *passed over* Jordan.”

The next objection is to the passage in Ex. xvi. 35, which says,—“The Israelites did eat manna forty years, until they came to a land inhabited, until they came unto the borders of the land of Canaan.”

Moses knew well, and, doubtless, so did all the people, that the manna would cease, as not needed, when they entered Canaan, a land of “corn, wine, and oil,” and “flowing with milk and honey.” Moses was not like the Bishop; he was a firm believer in the veracity and faithfulness of the Divine word and promises. It is probable he wrote this passage in his work, when they were in the land of Moab, on the borders of Canaan, shortly before his death. Being such a believer, he could write by *prolepsis* or anticipation, of the ceasing of the manna, as of a fact which had actually occurred. Indeed he knew previously, from the declaration of the Lord, which is recorded in Numb. xiv. 35, that their wilderness wanderings would be, in all, for forty years. Some, of sound orthodox

sentiments, have thought that, probably, these words were inserted by the inspired Ezra, when arranging the sacred records and books, about the close of the captivity. Taking either of these opinions, the objection is of no force, or validity; and no way affects the belief of Moses being the writer of *all* the books of the Pentateuch.

We have, next, the objection to the passage in Lev. xviii. 28.—“That the land spue not out you also, when ye defile it; as it spued out the nations which were before you.” The Bishop says:—

“This implies that the Canaanites were already exterminated, when these words were written.”

These are the words of the Lord himself, to whom *past, present, and to come*, are the same, one eternal Now, who had decreed the extirpation of the guilty nations, and who, as Scripture declares, “callesth those things which be not, as though they were.”

Next, is the objection as to this passage:—“And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day,” Numb. xv. 32; on which the Bishop says:—

“This, according to its natural interpretation, would seem to have been written when the people were no longer in the wilderness, that is, it could not have been written by Moses.”

Surely, it may be concluded with propriety and perfect consistency, that Moses wrote that passage some years after the occurrence, and when they had come out of the wilderness into the inhabited lands, either of Midian or Sihon, of Bashan or Moab.

The Bishop also raises an objection on this passage

in Deut. iii. 9,—“Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;” and he remarks:—

“What could the children of Israel have known of the Sidonians, in the time of Moses?”

Doubtless Moses knew much concerning them, for they had long been an important *trading* people; and he might very well know, that they called Hermon by the name of Sirion, and might therefore insert it, as useful information to the people.

The next objection is framed from the passage in Deut. iii. 11, respecting Og the *giant* king of the Amorites, and his *iron bedstead*; and the Bishop seems puzzled about comprehending, *how*, and *when*, the bedstead was conveyed to Rabbath of Ammon, and how Moses could know anything about it. Moses, certainly, knew much about Og, for *giant* as he was, he had been slain by the Israelites, and his country conquered by them, not so very shortly previous to the time of the address by Moses, as the Bishop intimates, but very nearly a year before, according to Scripture evidence, as mentioned in the answer to a previous objection. It is not at all wonderful that Moses should have learnt that the bedstead was in Rabbath. When, and under what circumstances, it was conveyed there, is certainly no important matter, either for inquiry, or conjecture. But the Bishop seems to think otherwise. It has already been remarked, that Moses, in this address, was recounting to the people their conquests of numerous powerful nations, as an encouragement to rely on the Divine assistance, for further, and still greater victories over

their enemies; and for this purpose, it was very appropriate, that he should remind them of their having subdued a people, who had for their king a man who required a bedstead of such vast proportions.

The sign produced next is framed from this passage in Gen. xiii. 18;—"Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron."

On this, the Bishop says:—

"Yet in Joshua xiv. 15, xv. 13, we are informed that the name of this city, till its conquest by Caleb, was Kirjath-Arba."

Not so fast, Bishop! Neither of these texts in Joshua, says that it had that name "till its conquest by Caleb;" nor do they say, or at all intimate, that *he* named it *Hebron*. But, taken in connexion with vs. 13, 14 of Joshua xiv, they do very clearly imply that it had this name, *Hebron*, previous to his conquest. These passages in Josh. xiv. 13, 14, say,—“And Joshua blessed him, and gave unto Caleb, Hebron for an inheritance. Hebron, therefore, became the inheritance of Caleb, unto this day.” The last text in Joshua referred to, by the Bishop says:—“The city of Arba the father of Anak, which city is Hebron.” Observe, it is not said that Joshua gave him *Kirjath-Arba*, but *Hebron*, which clearly shows, that this was the early, and proper name, and the last text shows the same, and that Arba, the father of Anak, was the name of the man, from whom, the city, *for a time*, had the name Kirjath-Arba, which, as the Bishop must know, literally means the “city of the four.” The place had not been taken by Caleb when

Joshua gave it to him, by the name of Hebron, for *afterwards*, v. 14 of ch. xv., says:—"And Caleb drove thence the three sons of Anak,—Sheshai, and Ahiman, and Talmai, the children of Anak." Most probably, Arba was the fourth and eldest son. The text in Gen., cited above by the Bishop, and on which he has framed his objection, says,—"*the plain of Mamre, which is in Hebron,*" showing evidently, that the district of country in which Mamre was situated was called Hebron in the time of Abraham. The other name it had acquired, and was known by *it*, also, in the time of Joshua and Caleb, from the circumstances above mentioned as to the *four brothers*.

The Bishop, next, makes similar objections to the last, concerning the passage in Gen. xii. 8. "He pitched his tent, having Bethel on the west, and Hai on the east." Also, in Gen. xiii. 10, regarding the plain viewed by Lot, being "well watered everywhere, even as the garden of the Lord, like the land of Egypt, as thou goest unto Zoar." The Bishop denies that Moses could have known the names of these places, and with reference to the nature of the land of Canaan "unto Zoar," he says:—

"What could Moses, himself, have known of it?"

Now, independent of any inspiration, Moses, doubtless, had heard, from childhood, the name—Bethel, as the place where his great progenitor, Jacob, slept on the ground, on his journey from home, with a stone for his pillow, had the remarkable dream, erected the stone pillar, poured oil thereon, and called the place, Beth-El. He would, certainly, be as fully informed,

regarding Zoar being on Lot's entreaty exempted from the destruction which befel the other cities, and of his fleeing there for safety. As all these events took place several ages before Moses composed the writings in the texts referred to, he would, of course, mention the places by the names given to them on those solemn occasions, and which they had ever after borne. And, further, he had been divinely informed that Canaan was a rich and fruitful land of "corn, wine, oil, and honey, and of brooks of water, of fountains and depths, that spring out of valleys and hills." See Deut. viii. 7, 8.

The Bishop proceeds in the same style, and objects concerning the mention of the ancient and modern names,—“Kirjath-arba, the same is Hebron,” in Gen. xxiii. 2. Also, “Ephrath, which is Bethlehem.” Gen. xxxv. 19. So, again,—“Bela, which is Zoar.”—Gen. xiv. 2;—“the vale of Siddim, which is the salt sea.” v. 3;—“En-mishpat, which is Kadesh.” v. 7; “the valley of Shaveh, which is the king's dale.” v. 17.

As to Kirjath-arba and Hebron, everything needful concerning them has been already explained, and it clearly appears that Moses was better informed about them, than the Bishop seems to be. Doubtless Moses had often heard of both Ephrath and Beth-lehem, where poor Rachel was distressed and died, when Benjamin was born. It is equally conclusive, that he had heard of the great battle between the five and the four kings, and of the king of Bela, or Zoar, being one of them; on which occasion, his ancient relative Lot, and his property, were carried off; and of their being rescued by Abraham; also of the vale of Siddim, and of its

being the place of the salt sea, after the destruction of the guilty cities. He had sad reason to know the names En-mishpat, and Kadesh, for the latter was the same place where the Israelites, for their rebellion, were turned back from their course towards Canaan, to wander for so many years. The Bishop seems surprised at the extent of the information Moses possessed, regarding the names and other particulars of Canaan and the countries around; but he forgets, that "Moses was learned in all the wisdom of the Egyptians;" and, doubtless, a part of it was geography, though not called by that name, yet in the reality of the knowledge. As to the points and courses of the winds of the great sea, we have already shown that he was better informed than even the Bishop himself.

As to Salem, in "Shaveh" or "the king's dale," where Melchizedek met Abraham, Moses, with the utmost propriety, calls the place by its *first* and *true* name, in the time of Abraham. Afterwards, when the country was gained and possessed by the Jebusites, it was named after them,—Jebus, or Jebusi, as we read in several subsequent parts of Scripture; and when conquered by David, it was called Jerusalem; but they all designated the same place, though by those several names, at different periods. Ps. lxxvi. 2, which he has cited, is directly against him, for it shows that Salem, was the ancient name of Jerusalem; and in Heb. vii. 2., Melchizedek is mentioned, as "king of Salem, which is king of peace." Notwithstanding the Bishop has made so very many blunders, as to places and events, it is probable that he is somewhat of an antiquarian,—at

least concerning his own country—and, therefore, may know that several places in England have changed their names, since the invasion of Julius Cæsar, the Saxon Heptarchy, and the Norman conquest, and that some few places have had two different names at the same time.

Next, we have *repeated* the objection, stated in his "First Part," of "an omer being the tenth part of an ephah." Ex. xvi. 36. On this, the Bishop says:—

"These words plainly imply that, when they were written, the omer had gone out of use, and was not likely to be known to the ordinary reader."

It will be seen by the chapter, that the words were used with reference to gathering the manna, and *equalizing* the measure of it, among all; and it was well that the information as to the measure should be put on record, that their posterity might see that the bountiful Lord had made ample *daily* provision for the sustenance of each and every one of them, while in the wilderness; or for some other good reason or purpose, not requisite to be specially mentioned.

The next objection is taken to the statement in Deut. i. 2. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." The Bishop says:—

"It interrupts, awkwardly, the course of the narrative, and never, certainly, could have been introduced by Moses himself, into the story."

Moses was not writing for such an unbelieving critic as Bishop Colenso; and what he thinks *awkward* in composition, may have been the most approved style in those days. However that may be, the following ex-

planation, by Dr. Scott, which the Bishop has inserted in the connexion, will, it is thought, be deemed quite reasonable and satisfactory, by every unprejudiced mind:—

“This seems to have been introduced, to remind the Israelites, that their own misconduct alone, had occasioned their tedious wanderings; otherwise, they might long ago have been settled in peaceful possession of Canaan; as in eleven days, they might have marched from Horeb to the borders of the land. It does not appear that the march of Israel from Horeb to Kadesh-barnea at first took up much time.” Numb, x. 12, 13.

The next objection to the speech of Moses, relates to the passages in Deut. ii., commanding the Israelites not to distress the Moabites, and referring to the gigantic nations, who formerly inhabited their countries, but were driven out.

This information was, doubtless, given to encourage the Israelites, for the conquests of the nations against whom they were going; telling them, in effect, that as the Lord had enabled the Moabites, and others, to drive out those gigantic races, He would, undoubtedly, so direct and assist the descendants of their ancestors, Abraham, Isaac, and Jacob, to whose posterity He had promised to give the land, that they would certainly overcome all opposition and obtain possession of it.

The Bishop has given an explanation, by Dr. Scott, to nearly the same effect as the foregoing, but more at length, and which, it seems certain, every candid person, will think a perfectly sufficient answer to the Bishop's forced and frivolous objection.

It would have been surprising, indeed, if the Bishop

had omitted to object against Moses having been the writer of Deut. xxxiv.—the last chapter. He has done so, and says :—

“It is generally admitted, that this chapter, which relates to the death and burial of Moses, must have been written by a later hand.”

Well, here, for once, the Bishop is right; and as he says the later writing is “generally admitted,” why need he have advanced the objection here? The apparent difficulty regarding the proper place of this chapter, has been already explained and removed, by the note of the learned Jewish writer, given in a previous page, in the answer to the objection regarding the passage in this same chapter, which states, that “the whole land, from Gilead unto Dan,” was shown unto Moses. That note, says :—

“In those early ages, several books were connected together, and followed each other on the same roll. The *beginning* of one book, might, therefore, easily be transferred to the *end* of another; and in process of time, be considered as its real conclusion; as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the transactions and death of the great author of the Pentateuch.” *Alexander’s Heb. and Eng. Pentateuch.*”

That chapter should be the *first* of Joshua. The reader is requested to refer to that note, and the rest of the answer given to that previous objection referred to; which answer, will also fully apply here, as well as to some more of the Bishop’s cavils and objections.

The Bishop says next, that :—

“The blessing contained in Deut. xxxiii. bears on its very face, unmistakeable signs, of having been inserted,

at all events, if not originally composed, by a later writer."

The words to which he objects, are these:—"And this is the blessing, wherewith Moses the man of God, blessed the children of Israel, before his death."

That learned and eminent commentator, Dr. Kennicott, long ago wrote on this passage, as follows:—

"The general nature of this introduction is to show the foundation which Moses had for blessing his brethren; viz., because God had frequently manifested his glory in their behalf."

Some of these manifestations are mentioned in v. 2, in these words,—“The Lord came from Sinai, and rose up from Seir unto them, He shined forth from Mount Paran,” &c. As to the words, “before his death,” to which the Bishop objects Moses had been informed that he was very shortly to be called away, and therefore, in recording this, his solemn and final address to the people, he employed the words with the strictest propriety.

And now, come in a cluster, the last of the long roll of signs, or objections, contained in the two chapters here reviewed. The first of them, applies to Ex. xi. 3. “Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants,” &c.

Surely he was very great in their sight, seeing that at his word so many Divine judgments, so awful and severe, had been executed upon them. The record, therefore, as to their views or opinions concerning him, is quite natural and consistent. Again, the Bishop thinks Moses could not have written these words:—

“Now the man Moses, was very meek, above all the men which were upon the face of the earth.” Numb. xii. 3.

Well, this, at first, does look like rather too extravagant self-laudation. But what if the word "meek" does not belong to the text, but one of a very different complexion? So says one learned in the Hebrew, and a sound critical commentator, who writes thus on the text:—

"I think the word, *anav*, which we translate *meek*, comes from *anah*, to *act upon*, to *humble*, *depress*, *afflict*, and is translated so in many places of the Old Testament; and in this sense, it should be understood here:— 'Now, this man Moses, was *depressed*, or *afflicted*, more than any man, "*haadamah*," of that land.' And why was he so? Because of the great burden he had to bear, in the care and government of this people; and because of their rebellion and ingratitude, both against God and himself; of this depression, and affliction, see the fullest proof in the preceding chapter."

The Bishop cites next, and objects, to these passages:—"These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies;—These are they, which spake to Pharaoh," &c. Ex. vi. 26, 27.

This was, here, a perfectly consistent and proper statement, being in connexion with the immediately preceding genealogy of the two great leaders, showing that they were the *same persons* therein named.

The last passage here objected to by the Bishop, as not written by Moses, is this:—"And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you, by the hand of Moses," &c. Numb. xv. 22, 23.

These words formed part of certain laws and direc-

tions, which the Lord had commanded Moses to declare to the people, and he was now announcing them accordingly, as from the Lord ; and therefore, the style of the language was quite consistent and proper.

Here the writer may congratulate the reader, as well as himself, in having got through with this *long roll of old infidel signs*, or objections, which the Bishop has collected together, in the two chapters of his book here reviewed ; all of which *signs*, it is trusted, have been shown to be *groundless* ; and some of them, such as seem ready to vanish at the touch of ordinary Scripture knowledge, intelligence, and candour. Of most of them, *true criticism* would be ashamed.

*Answer to Chapter VII., "Was Samuel the Elohistie
Writer of the Pentateuch?" and to Chapter VIII.,
on "The Introduction of the name Jehovah."*

IN Chapter vii, the Bishop has instituted and conducted an inquiry, as to whether Samuel was the author of what he calls the Elohistie portion of the Pentateuch; and after a variety of suppositions concerning him, as being an "historical writer," and a political character, though not a "first-rate politician;" and concerning his "School of the prophets," his instructing Nathan and Gad, his pupils, and of their being also "historical writers," he concludes with *conjecturing* that Samuel was, indeed that Elohistie writer. He assigns for this conjecture, chiefly, the following grounds:—

"There is no one *mentioned* in the whole history before the time of Samuel who could be supposed to have written any part of it. We have no sign of any other great Prophet in that age except Deborah, nor of any 'School of the Prophets' existing before his time."

It is so far well that the Bishop has excepted good old Deborah from having had any share in the fiction and fraud he has imputed to Samuel. We see from the Bishop's own words, that because he could not find any other Prophet of that age, on whom to fix the composition of the *groundwork* of what he so profanely declares to be, the partly legendary, and partly invented story of

the Pentateuch, Samuel must have been the man. It seems, it would not have suited the Bishop's purpose, to have applied his conjecture to some un-named and unknown person, of that, or any other age. No less a character than one of the highest degree of piety, and in the first class of the prophets, could, in the Bishop's estimation, as it appears, be a suitable person for perpetrating the forgery and fraud of the supposed fictitious and legendary story, which, by *conjecture*, he imputes to the pious and excellent Samuel. The Bishop however, is candid enough to admit that, in all this theory of his, regarding Samuel and his pupils, Nathan and Gad, and the rest of the School of the prophets, he is "on the field of conjecture." And yet, in his extreme simplicity, he expects that Christian and intelligent people, yea, even Rabbis in the church, will receive his conjectures as incontrovertible truth, and dismiss all belief in the Pentateuch as being the writings of Moses, the great prophet and inspired historian. Truly, the Bishop has great faith in himself, though not in the sacred records, or else he never would have gone through such labour and composed a succession of books in the disclosure and support of his scheme. But, after all, as he admits, that this imputation to Samuel and his pupils is but *conjecture*, it is only deserving of being treated as of that character;—and Moses and Samuel, and Nathan and Gad, may all still retain their pious and fair reputation. All the principal points and particulars of this amazingly ingenious conjecture or rather *invention* of the Bishop, regarding Samuel and his pupils, and their legendary compilations, have been given in the introduc-

tion to this Review, and from the Bishop's own words ; and therefore, no more at present need be said concerning them.

In the commencement of chapter viii. the Bishop gives, as the grounds of his objections and arguments therein advanced, the following passages of Scripture :—
“And God spake unto Moses, and said unto him, I am the Lord : And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage ; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments : And I will take you to me for a people, and I will be to you a God : and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage. I am the Lord.” Ex. vi. 2, 8.

These passages have been given here, in full, because they furnish the Scriptural foundation and proof, in support of the answer to the Bishop's objections. *These*, he states as follows :—

“The above passage cannot, as it seems to me, without a perversion of its obvious meaning, be explained to say anything else than this, that the name Jehovah was not known at all to the patriarchs, but was now, for the first time, revealed as the name by which the God of Israel would be henceforth distinguished from all other gods. . . . But then, we come at once upon the contradictory fact, that the name Jehovah is repeatedly used in the earlier parts of the story, throughout the whole book of Genesis.”

The Bishop accounts for such use of the name, Jehovah, in the book of Genesis, by the supposition, which forms the foundation of his whole theory—that is—that there were the two writers of that book; the one of whom, as already mentioned, he calls the Elohist; who wrote, as he says, the *groundwork*, in which the word Elohim *only* is used; and the other, and subsequent writer, who introduced and employs the other sacred name—Jehovah—sometimes alone, and at other times in conjunction with Elohim. Several of his passages on this point, contained in this chapter, have already been given in the Introduction, in furnishing a summary of his whole scheme, as to the authors, and the composition of the Pentateuch; and, therefore, those extracts need not be introduced here. From all which has already been introduced, as extracts from his work, and the explanations of them which have been given, the reader will readily see and understand the whole of the Bishop's theory on the subject.

The foregoing passage in Ex. vi. 3, has, indeed, at first, presented some difficulties to critics and commentators, but various explanations of it have been given, each of which, has, in some good degree, been satisfac-

tory. The Bishop himself, has here been candid enough to give two of them, by Kurtz and Kalisch, both eminent German writers, in support of the authenticity and the Mosaic authorship of the Pentateuch. The first one has justly remarked :—

“It is not expressly said, that the name Jehovah was *unknown* before the time of Moses, but, merely, that in the patriarchal age, God had not revealed the *fulness* and *depths* of his nature to which that name particularly belonged.”

The other learned German has thus written on the text :—

“My name, *Jehovah*, has not been *understood* and *comprehended* by the Patriarchs in its *essence* and *depth*; although it was, even in this time, already occasionally mentioned.”

The Bishop further says, that many other able commentators have assigned such a sense to the word “*know*, in the passage.” The following are the opinions of, probably, some of them :—

“1.—The words should be read *interrogatively*, for the negative particle, *lo*, not, has this power often in Hebrew. ‘I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah, was I not also known unto them.’” 2.—“As the name Jehovah signifies *existence*, it may be understood in the text in question, thus :—I appeared unto Abraham, Isaac, and Jacob, by my name God Almighty, or God *All sufficient*, i. e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but, as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers: but now, as Jehovah, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land.” 3.—“The words may

be considered as used *comparatively*; though God did appear to those patriarchs, as *Jehovah*, and they acknowledged him by this name, yet it was but *comparatively* known unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience."

Another of those learned and able commentators has written thus:—

"I believe the simple meaning is this, that though from the beginning the name Jehovah was known, as one of the names of the supreme Being, yet what it really *implied* they did not know. El-Shoddai—God All-sufficient—they knew well by the continual provision he made for them and the constant *protection* he afforded them; but the name Jehovah, is particularly to be referred to the *accomplishment* of promises already made, to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name, therefore, in its *power* and *significancy*, was *not known* unto *them*, nor fully known unto their *descendants*, till the *deliverance* from *Egypt* and the *settlement* in the *promised land*. It is surely possible for a man to bear the *name* of a certain *office* or *dignity*, before he *fulfils* any of its functions."

This last explanation seems to convey the true and full meaning of the expression in the text—"not known to them." It appears, indeed, quite evident, from the words which immediately follow, that the Lord was then about to rid them out of their bondage and "from under the burdens of the Egyptians," and to fulfil "the covenant" he had "established with Abraham, Isaac, and Jacob, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." Accordingly, He now commands Moses to say to these, their posterity—"I will take you to me for a people,

and I will be to you a God, and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which, I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it to you for an heritage : I am the Lord.”

In all these latter passages, connected with, and immediately following the first one cited, concerning the knowledge of that sacred name, we see disclosed in the declaration of the immediate fulfilment of those promises and that oath, that full meaning and knowledge, which in all time previous, had not been known, even to the patriarchs themselves and their posterity, of the *true* and *full character* of the faithful Jehovah, as to the fulfilment of those promises and that oath, to put them in possession of the land.

We have a similar and most striking instance of a defect of apprehension and knowledge, concerning some of the very greatest of religious truths, under our present dispensation—namely, as to the person and character and atoning work of our blessed Redeemer. It had been known from the first, and through 4000 years, that “the seed of the woman should bruise the serpent’s head;”—that a Messiah, a great prophet, was to come into the world from God, to instruct mankind fully as to the true religion. The Divine promises had been made to Abraham, Isaac, and Jacob, that in their “seed” all the nations of the earth should be blessed. The inspired prophets, through many hundreds of years, had proclaimed to Judah and Israel *that* Messiah and great prophet and king of Israel, who was desired and ex-

pected, and they had foretold many particulars as to his character and his works on the earth. Several of those prophets, the evangelical Isaiah especially, had declared the humble circumstances under which he should appear, and the meek and lowly character he should exhibit; that he should be as "a tender plant," having, in the eyes of men, "no form or comeliness;" that he would be "despised and rejected" of them, be "a man of sorrows and acquainted with grief," be "wounded for our transgressions, and bruised for our iniquities;" that on him the Lord should lay "the iniquity of us all;" that he should be "led as a lamb to the slaughter," "be cut off out of the land of the living," and "make his grave with the wicked, and with the rich in his death." Yet, notwithstanding these and other prophetic declarations concerning the character, the sufferings, and the atoning sacrifice of that expected Messiah, neither priests, rulers, or people understood or knew any of these particulars in their true sense, as relating to him; but, on the contrary, they expected him to come as a mighty conqueror, who would subdue all nations to *his* and *their* dominion, and would display a magnificence and splendour of royalty, far exceeding all which had ever before been exhibited, and which dominion and splendour should remain with them, *exclusively*, to the end of time. It was only after his death that the apostles themselves, and others whom they were instrumental in converting, came to know the true character of that Messiah, and the atoning and renovating nature of the work he came to accomplish in the earth. The whole people had all along known that a Messiah, a great prophet, and a king

of Israel, was to come of their nation, but they were entirely ignorant of his true character, as "God manifest in the flesh;" and of the nature and effect of his mission; and unhappily, as a people, they still refuse any such recognition and belief, but remain with the veil of unbelief and hardness on their hearts. Here then, is ■ most marked and apposite instance, or parallel case, to illustrate and show how the glorious Jehovah might have been known by name, even from the time of our first parents, through more than 2000 years, and yet not known until he more fully revealed himself to Moses, and, through him, to the Israelites generally, in his *special character*, as a covenant Jehovah, and a *fulfiller* of the promises made to their fathers, Abraham, Isaac, and Jacob, to give their posterity the land of Canaan for their earthly heritage.

The Bishop, after finishing his unbelieving remarks regarding the cited texts, and rejecting the explanations of all the "able commentators" to whom he refers, advances an objection as to the names of persons compounded with one or other of the sacred El. and Jeh., and writes as follows:—

"He, (the Elohist,) never uses the name Jeh., in his narrative, until after he has explained its origin, in Ex. vi., or perhaps, as we shall see presently, in Ex. iii.; just as he never uses the name Abraham, Sarah, or Israel, till after he has recorded the story of the change of the original name in each case. xvii. 5, 15; xxxii. 28."

This remark of the Bishop is rather a strange or simple one. Of course the writer, whoever he was, would not use the names until he had recorded the change of the original names. He was not like the Bishop, fabri-

cating a story from mere conjectures. He was probably writing *truth*, which is always consistent. The Bishop's story is like most other fictions; it has contradictions and incongruities which betray it, and show its true character, and make it such, that it "will fall to pieces in the reader's hands." The names not having been used before the record of their being given, affords some proof that there was only one writer of the book. Had there been two, or more, as the Bishop conjectures, one or other of them might have blundered, as the Bishop has so often done, and have inserted the new names in parts of the history, previous to their being given. On this subject of compounded names, the Bishop has further written:—

"So too, in all the Elohistie portions of the Book of Genesis, in some of which a multitude of names occur, and many of them compounded with the Divine name, in the form EL.—there is not a single one compounded with the name Jehovah, in the form either of the prefix *Jeho*, or *Jo*, or the termination *Jah*, both of which were so commonly employed in later times."

He then states the number of names, in the several chapters in Genesis, which, as he says, are compounded with EL. and he says, they are 147 in all, and he also mentions many names in Numbers and Joshua, which, as he says, are compounded in a similar manner, and he asserts, that there is "*not a single instance, in any of these, compounded with the word Jehovah.*" Again he writes:—

"As it is, there are only *two* names of persons, throughout the whole Pentateuch and the book of Joshua which are compounded with Jehovah, viz., that of Joshua himself, (of whom it is expressly recorded, Numb. xiii. 16,

that Moses changed his name from Oshea to Jehoshua) and probably that of *Jochebed*, the mother of Moses."

As to certain names in early times, contained in the Chronicles, among which he mentions *Azariah*, *Abiah*, *Ahijah*, *Jeriah*, *Iaaziah*, *Joel*, and a number of others of similar terminations, he admits them to be compounds of Jehovah, and he further says:—

"Among the hundreds of names, mentioned in the Pentateuch and the Book of Joshua, down to the time of the conquest of Canaan, there are only *two* names of this kind, Joshua and Jochebed. It is scarcely possible to doubt that the Chronicler has simply *invented* these names."

Now, in the first place, as to this matter of *compound names*, it is, indeed, of the most uncertain description, and not at all to be considered as any positive or reliable proof, one way or the other, on the main subjects in question, as to there having been one writer of the Pentateuch or more, or as to the time or times when it was written. That very learned critical commentator, Dr. Adam Clarke, in remarking on the change of the names of Abraham and Sarah, mentioned in Gen. xvii., and after mentioning the conjectures of several writers, as to the composition and meaning of the word Abraham, has written as follows:—

"From all these learned as well as *puerile* conjectures, we may see the extreme difficulty of ascertaining the true meaning of the word; though *concordance makers* and *proper name explainers* find no difficulty at all in the case, and pronounce on it as readily and authoritatively as if they had been in the Divine council when it was first imposed."

Concerning both the new names, the same learned critic says:—

"From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the *lists of explanations* of the *proper names* in the Old and New Testaments, which he so frequently meets with, and which I can pronounce to be, in general, *false or absurd*."

But even if it be admitted that the opinion of such a composition of names as the Bishop states is correct, and that it is of any weight in the inquiry as to the authorship and the time or times of the composition of the Pentateuch, there is abundant proof to refute his assertion on p. 130, that:—

"Not one name, throughout the whole book of Genesis, is compounded with Jehovah;" and that "there are only *two* names of persons throughout the whole Pentateuch and the book of Joshua compounded with Jehovah, namely, that of Joshua himself, (of whom it is expressly recorded, Numb. xiii. 16, that Moses changed his name from Oshea to Jehoshua,) and Jochebed, the mother of Moses."

The Bishop gives a long list of names, in Genesis, Numbers, and Joshua, some with the *commencement*, and some with the *termination*, *El*; which names, he says, and perhaps truly, are compounds of the sacred name, Elohim. We find also, in the same book of Genesis, upwards of sixty names of persons with the closing letters, *ah*, the last letters of the other sacred name, *Jehovah*; and, therefore, those names are as evidently compounded from *that* name, as the others from the *first* or the *last* letters *El*, of the other name. The Bishop can give no reason to the contrary. Here are some of those apparent compounds from the name *Jehovah*; several of them, as will be seen, in the very earliest ages—*Adah* and *Zillah*,

Gen. iv.; *Methuselah* and *Noah*, ch. v.; *Salah*, *Jerah*, *Diklah* and *Havilah*, ch. x; *Terah*, *Milcah*, and *Iscah*, ch. xi.; *Reubah*, *Tebah*, and *Maachah*, ch. xxii.; *Rebekah*, ch. xxiv.; *Shuah*, *Ephah*, *Abidah*, and many others, in ch. xxv.—children and grandchildren of Abraham, *Leah*, *Judah*, and others, in ch. xxix.; *Dinah*, in xxx.; *Deborah*, and others, in xxxv.; several others in xxxvi.; *Zarah*, *Phuvah*, *Ishuah*, *Beriah*, and several others, in ch. xlvi. There are several other names in Genesis, which, it would appear, are still more evidently compounded of part of the sacred name *Jeh*. The following are some of them, in the earliest ages—*Jobab*, *Joklan*, and *Jerah*, early descendants of *Shem*, ch. x.; *Jokshan*, a son of Abraham by *Keturah*, ch. xxv.; *Jemuel*, *Jahleel*, *Jahzeel*, and *Jezer*, all grandsons of Jacob, ch. xlvi. Of the words Abraham and Sarah, it is thought by many learned and able commentators, that, as their names were changed by the insertion of a single letter, and that letter the same in both names, being one of the letters of the Tetragrammaton, (or word of four letters, *Ye Ho Vatt*,) that it was added to their names to show that He had conferred a *peculiar* dignity on both, by that addition of one of the letters of His own name; a name by which His eternal power and Godhead are particularly pointed out. This is very far more probable than any of the Bishop's conjectures, and, if correct, it plainly refutes the Bishop's assertion, that there is no compound from that sacred name in Genesis. But several of the many names already mentioned, are still more evidently composed, in part, of that same sacred appellative. *Judah*, or *Yehudah*, the name

in the original, is manifestly one of the kind; the word signifying *the praise of the Lord*; and which name was given to him at his birth by his mother, who said,—Now will I praise the LORD: *therefore* she called his name Yehudah, (translated Judah,) see Gen. xxix. 35. Joseph also, is very probably, in part, compounded of the same sacred name. It would appear that Rachel had prayed unto the Lord that she might have children, for it is said “the Lord hearkened unto her.” Gen. xxx. 22. “And she called his name Yoseph, and said, the Lord shall add to me another son.” v. 24. The word Yoseph, in the original, signifies, He who adds; and He was Jehovah, on whom she had called and who gave her the son, and, *therefore* she gave him the name, as having obtained him from Jehovah, and in confident expectation of his adding another. The Bishop has given a number of names in Chronicles, ending with the letters *iah*, such as Azariah, Reaiah, Obadiah, &c., &c., and he says, “they are all compounded with Jehovah.” Well, if it be so, and probably he is right, what will he say of Beriah, the son of Asher, and grandson of Jacob, (Gen. xlv. 17,) which has precisely the same closing letters, *iah*, as the foregoing, which *he has mentioned as such compounds*. He has devoted two whole chapters, ix. and x. as we shall see hereafter, to get rid of the word Moriah, which he also admits as such compound; but, after all his close scrutiny of Scripture, and especially into Genesis, for his evil purpose, he has, it seems, overlooked Beriah, and he is now so committed by his voluntary statement as to the compound *iah*, in the names he has mentioned, that he cannot possibly get rid of it;

and it is in Genesis too, of which he has said, "not one, throughout the whole book of Genesis, is compounded with Jehovah."

But there are many names already specified in the other class, *commencing* with letters of that sacred name, *Jeh.*, and appearing, *still more evidently*, to be such compounds. The Bishop, in one of his later chapters, and which will be reviewed, has admitted the word Jonathan to be, in part, compounded of that sacred name, by the two first letters *Jo.*; and, as already shown, he has said, "there is not a single name in Genesis, compounded with the name Jehovah, in the form of the prefix *Jo.*" Now, as previously mentioned, there are *Joktan*, *Jobab*, *Jokshan*, and *Joseph*, in Gen., chs. x. xxv., xxx., all with the prefix *Jo*, which he admits to be a compound of that sacred name in the word *Jonathan*; and *therefore*, the four names above given, with the same prefix, directly refute his assertion, that there is no name in Genesis so compounded in the form of that prefix. There are also, in Genesis, the names *Jerah*, *Jemuel*, and *Jezer*, previously mentioned, which are as evidently, by their two first letters, compounds of the same description, or even more so. As to the names *Jahleel* and *Jahzeel*, in Gen. xlv., they are *manifestly* compounded, in part, of that same sacred name. One of the appellations of the Divine Being is *Jah*, as given in Ex. xv. 2, Ps. lxviii. 4, lxxxix. 6, and in several other Psalms and in Isaiah; and which, by some of the learned, is thought to be merely a *contraction* of Jehovah; and by others, is judged to be a distinct and *separate appellation*, by reason of its being found in conjunction with the latter name, in Isaiah

xii. 2, and xxvi. 4, and other places of Scripture. The word in Ex. xv. 2, which is there translated Lord, is not Jehovah in the original, but *Jah*, on which that eminent critic, Mr. Parkhurst, says:—"It is as if, by abbreviation, for *Jeheieh*, or *Yehi*. It signifies the Essence, He who is, simply, absolutely, and independently." Dr. Adam Clarke has said, on the word *Jah*, in Gen. xv. 2:—"It is several times joined with the name Jehovah, so that we may be sure that it is not as some have supposed, a mere abbreviation of that word. See Isaiah xii. 2, xxvi. 4." But the same learned critic, on the word *Yah*, in Ps. lxxviii., says:—"It is probably a *contraction* of the word Jehovah, at least, so the ancient versions understood it. It is used but in a few places in the sacred writings. It might be translated the *Self-existent*." Now, whether the word *Jah* is taken as such a contraction of that sacred name Jehovah, according to one opinion or according to the other, a distinct and separate name, the names *Jahleel*, and *Jahzeel*, are evidently compounded of the name *Jeh*, and also of the other sacred name *El*. The Bishop mentions these two names, *Jahleel* and *Jahzeel*, as compounded from *El* in the *termination*, but he says nothing of their *first part*, *Jah*, though it is perfectly plain that those names are even *more evidently* compounded in part of that sacred name, *Jah*, than of the other, for that *first part* includes the *whole* of it, but of the other—*Elohim*—*only* the *two first letters* are included. In Exodus there are the two names, *Jehoshua* and *Jochebed*, which the Bishop admits to be compounded in part of that sacred name *Jeh*. In Numb. xxvi. there are *Malah*, *Noah*, *Milcah*, and others, the *ah*

at the end of which names are quite as probably a compound of the last part of that sacred name, Jehovah, as the *El* in the commencement or at the termination of the names, the Bishop has mentioned, are compounds of the other name, Elohim, as he has stated. On the whole, then, it will be seen, that there are in Genesis alone, upwards of sixty names, quite as evidently compounded of part of the divine name, Jehovah, as the names the Bishop has given, terminating or commencing with *El*, are compounded of a part of Elohim, the other Divine name. *Beriah* is one of them, which he *must admit*, according to what he has said, of precisely the same termination in *Abiah*, *Reahiah*, *Amariah*, and the many other names he has given, and which, from the letters *iah*, he says, are compounded from the name Jehovah. *Jahleel* and *Jahzeel*, he can scarcely deny are most evidently such compounds. If, therefore, his suppositions, as to any such composition of names, is indeed correct, then his assertion, that "throughout Genesis there is not a single name compounded of Jehovah," is contrary to *fact*, and directly refuted by the number of names mentioned which are so compounded; and to these, upwards of fifty more of the like description in Genesis might be added. The new names in Exodus and Leviticus, are but few, and there are not many of them in Numbers, Deuteronomy, or Joshua. There are, however, a few of such compound names in Exodus, Numbers, and Joshua. Some of them in Numbers, have already been mentioned. The Bishop must either be greatly deficient in his Hebrew, in making the assertion that "there is not in Genesis any such compounds from *Jeh*," and "but

two, in all the Pentateuch, and in Joshua;" or else, he has made them, presuming that they would pass without any special examination. As it is, he has not merely Joshua, Jochebed, and Moriah to get rid of, but more than sixty others, a work which, if he set about it, will cost him some weeks, if not months, more labour, and a large portion, if not the whole of another book, and at the end he will not have succeeded.

All that has been written in answer to the Bishop, regarding the composition of names, has not been advanced under the impression that its *supposed reality* is of any importance, as proof of the double authorship of the Pentateuch, as the Bishop contends; but it has been given to show that this, his pretended proof, can be turned, and is indeed directly against him, and makes in favour of the belief of the *single* authorship by Moses. If such compounds are at all of the nature of proof on that point of authorship, they show that the sacred name Jehovah, *as a name*, or as one of the appellatives of the Divine Being, *was* known, among all the true worshippers, throughout the earliest ages; but that he was not *fully known* to any of them, not even to Abraham, Isaac, and Jacob, in his character of a covenant keeping Jehovah, and fulfiller of promises. In this character he *fully* revealed himself, through Moses, to the descendants of those Patriarchs, by delivering them from Egyptian bondage, and according to his promises to their fathers, faithfully establishing them in the land of Canaan.

Answers to Chapter IX., on "The Derivation of the name Moriah;" and to Chapter X., on "Mount Gerizim the Mount of Abraham's Sacrifice."

AS already mentioned, the Bishop has devoted these two chapters of eighteen pages, first, in ch. ix., to show that the place where Abraham offered Isaac did not bear the name of Moriah, before the time of that event; and, secondly, in ch. x., to make it appear that Mount Gerizim, in what was afterwards the country of the ten revolted tribes, and in later ages, called Samaria, was the mount where that offering was made. At the commencement of ch. ix., the Bishop has written as follows:—

"This is the only instance in the whole book of Genesis, where any name of place or person is (apparently) compounded with the name Jehovah. It is *most unlikely* that this place was *generally* known—(as the Divine command in v. 2, 'Get thee into the land of Moriah,' evidently implies)—known, therefore, to the idolatrous Canaanites, by a name compounded with Jehovah; when there is not a single other instance, in the whole Bible, of the existence of *another* name, so compounded, *in that age*. It is *impossible* that the place could have been already known familiarly as 'Moriah,' which means, according to Hengstenberg, 'appearance of Jehovah,' before that very 'appearance of Jehovah' took place, described in the story Gen. xxii., to which the giving of the name itself is ascribed."

But the Bishop also writes:—

“We do not profess to be able to give, with certainty, the true origin and meaning of the word.”

And further says, what is indeed the fact:—

“That Gen. xxii. 2 does not speak of any ‘*Mount Moriah*,’ but of the ‘*land of Moriah*,’ which is supposed to have been well known to Abraham, whereas the *Mount* on which he was to sacrifice his son, was not as yet known to him, but was to be pointed out by God himself.”

Nearly the whole of this chapter ix., is employed in opposing and answering the positions and arguments of the German critical writer, Hengstenberg, who contends, that the word “*Moriah*,” is in part compounded of the sacred name *Jehovah*. The differences between them on the point, almost entirely consist in close critical examinations and explanations of letters and words in the Hebrew original, and the meanings each attach to them, with reference to the word in question. The least that can be said, as between the two, is that the German is quite as likely to be right, in *his* criticism and explanations, as the Bishop. But what, after all, if both of them be mistaken, in some parts at least, if not the whole, of their *letter*-criticism as to the word? It is true that the place was not called *Moriah* *because* of that offering by Abraham, for it was “the land of *Moriah*” to which he was directed to go; which shows, that it *previously* had the name. The particular part of the land, the mountain, of which the Lord had said to him, “I will tell thee of;” was not named *Moriah*, by Abraham, but “*Jehovah-Jireh*,” v. 14, which is there explained as meaning—“In the Mount of the Lord it shall

be seen." A learned critical commentator has said on the words, land of Moriah :—

"This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the Mount of Sion, and the Mount of Acra. As Mount Calvary is the highest ground to the west, and the Mount of the Temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac; which is well known to be the same mount on which our blessed Lord was crucified. Beersheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem; and it is not to be wondered at, that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place, till the *third* day." v. 4.

On the word Yehovah-yireh, the same commentator has thus written :—

"Literally interpreted, in the margin, *The Lord will see*, that is, God will take care, that everything shall be done that is necessary for the comfort and support of those who trust in Him. But all this seems to have been done under ■ Divine impulse, and the words to have been spoken *prophetically*, hence Houbigant, and some others, render the words thus—*Dominus-Videbitur*, the Lord shall be seen; and *this* translation the following clause seems to require, *As it is said to this day, behar Yehovah-yeraeh*—On this Mount the Lord shall be seen. From this it appears that the sacrifice offered by Abraham was understood to be ■ *representative* one; and a tradition was kept up, that Jehovah should be seen in a sacrificial way, on this mount. And this renders more than probable, the opinion that Abraham offered Isaac on that very mountain on which in the fulness of time Jesus suffered." See Bishop Warburton.

That the "land" was called "Moriah," at the time the command was given to Abraham to go there, is quite certain, from v. 2, but *how* it got that name, we are not

told, nor is the information at all needed. Possibly, according to Hengstenberg, the name may have been given by the Lord himself, at the time of the command, by *anticipation*, with reference to the prescribed offering; or it may have obtained the name from some signal event or otherwise, long previous; even as far back, as the time of some of the earlier or later descendants of Noah, —believers in the true God,—and by tradition and usage may have retained the name down to the time of Abraham. In some such way as this last, it is highly probable, the land acquired that name of Moriah.

On the point of the composition of names, the Bishop, with all his efforts for logical acuteness, has, as on other occasions, involved himself in inconsistency of statement and argument, and in effect, contradicted himself. He says that the word "*Moriah*," which appears at first sight to be compounded with Jehovah, and on which "Hengstenberg insists very strongly," *cannot* be so formed. He seems to have forgotten, that on a page shortly previous, he had given about a score of names which he mentions *expressly* as compounded in that form; among which are,—*Abiah*, *Izrahiah*, *Rephaiah*, *Amariah*, and several others with the same three letters *iah* at the end of the names; which letters he puts as those *alone* which form the compound; and although, in giving the word *Moriah*, he puts the same three letters in the same form, as being such a compound as in the other names, yet as seen above, he says it "*cannot* be so formed. Now how can it be, that the *three* last letters in *Abiah*, and in all the other names he has mentioned, form that compound, as he asserts; and yet,

the *very same letters* “*cannot form it*” at the *end* of the word *Moriah*. The compound, if any, is most manifestly the same in all of them. In stating it in the names he has mentioned, and denying it in the word *Moriah*, he has shown the most marked inconsistency, or rather committed a plain contradiction. But there is a reason for his different statements. The admission of the compound in the word *Moriah* would tell against his fictitious and absurd story of there having been two more writers of the Pentateuch. But what will the Bishop do with *Beriah*, in Gen. xlv., a grandson of Jacob, which name, on this point of compound, is precisely the same as the many names he has given with the same closing letters; and by which, as he asserts, those names are so compounded? And this name, *Beriah*, as well as *Moriah*, and also *Jahleel*, *Jahzeel*, *Jemuel*, *Yehudah*, and several others, most evidently such compounds, are all in Genesis; besides, as already intimated, about *sixty* more in the same book, most probably of the same description. Here then, is superabundant evidence refuting the Bishop’s rash and positive assertion that,—“there is not a name throughout the whole book of Genesis,” compounded in the form here treated of.

In the first part of ch. x, the Bishop has contended that the Tabernacle in David’s time, and the temple built by Solomon, were not erected on Mount *Moriah*, but on Mount *Zion*. In truth there are various conjectures, and very great differences of opinion among learned critics and others, as to whether Mount *Moriah*, mentioned in 2 Chron. iii. 1, and Mount *Zion*, are one and the same place, under each of the names, at different

periods. The first mention of Moriah, as already shown, is in Gen. xxii. 2, where the expression is "land of Moriah;" but nothing is there said of any particular mountain of that name. An extract from the comments of the learned critic, Dr. A. Clarke, has been given on a previous page, where he says of the words "land of Moriah,"—"This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the Mount Sion, and the Mount of Acra." But he does not intimate that the place he calls the "Mount of the temple," is the same place as afterwards, in 2 Chron. iii. is called "Mount Moriah," and as also called Mount Zion. The following are other passages of Scripture, relating to the subject, or bearing on it:—"David took the stronghold of Zion, the same is the city of David." 2 Sam. v. 7. "Solomon assembled the elders of Israel, and all the heads of the tribes. . . . that they might bring up the ark of the covenant of the Lord, out of the city of David, which is Zion." 1 Kings viii. 1. "Then Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place which David had prepared." 2 Chron. iii. 1. From these texts it would appear to be very probable, first,—that Mount Moriah, mentioned in Chronicles, got the name from its being one of the principal mounts in that district of country, called, as we have seen in Gen. xxii. 2, "the land of Moriah;" and further that afterwards it got, and kept the name of Zion, from the temple being built upon it, and its becoming then the most conspicuous and principal place in the city, called then, "the city of David," and also the

“stronghold of Zion,” in the text in 2 Sam. v. 7, and in 1 Kings viii., “the city of David, which is Zion.” The same city so named in those several texts, afterwards obtained the name of Jerusalem, while the mount of the temple retained the name of Zion, as we know from many subsequent passages of Scripture, especially in the Psalms.

The Bishop says:—

“No writer of Solomon’s days could have written this story of Abraham’s sacrifice, introducing the name Moriah, in order to attach celebrity to the temple hill.”

Truly no writer in Solomon’s days did it, nor in David’s either; and yet in his story, the Bishop contends for its having been written in David’s time, which was only a few years previous, and charges it, in reality, in the character of a *fiction* and a *fraud*, in part upon good old Samuel, and the residue of it on pious Nathan, or Gad, or some other of the “School of the Prophets.” The foregoing statement of the Bishop goes some way rather to contradict, or be inconsistent with, his profane story about the Jehovistic portion of the Pentateuch having been written after Samuel’s death; and which time of that composition, according to his story, would reach nearly, if not quite, into the early part of Solomon’s reign, when the building of the temple commenced. The Bishop strives hard to dispel or refute the suppositions, that Mount Moriah was the place where Abraham’s sacrifice was offered, and that the temple was built on this mount. He writes on these points in the following terms:—

“If the place of Abraham’s sacrifice was really meant to point to Mount Moriah, on which the temple was afterwards built, our confidence in the conjecture which

we have put forward, that Samuel was the Elohist author of Genesis would be shaken. For in that case it is clear that some reference would be here *intended* to the future building of the temple, and it would be necessary for the maintenance of our view, to suppose that Samuel before his death, had advised David upon this point; whereas there is no reason whatever, from the history, for such an assumption, except indeed, that there seems to have been in Samuel's days, a sanctuary and city of priests at Nob, which as we shall see, is supposed to have been situated on the Mount of Olives, in the immediate vicinity of Jerusalem. . . . If therefore, it were necessary to understand the Elohist passage as referring to Mount Moriah, near Jerusalem, we should be obliged to abandon the supposition of Samuel's being its author, and we should have to put the date of the Elohist as low down as the latter part of David's reign, which will not accord, as will be seen hereafter with all our signs of time."

After all, the Bishop does not seem to have very much confidence in his own *conjectural* story, and seems rather alarmed that it may "*fall to pieces*," for he thinks it may be *shaken*, by the truth of the above suppositions. Truly, his *fiction* founded merely on so many *suppositions*, *perhaps's*, and *conjectures*, is not only a profane, but such a *shaky* story from beginning to end, that none of these particulars in question, regarding Mount Moriah and the temple, are required, but merely the slightest *touch* of almost any other religious truth, bearing on the subject, to make it fall into *irreparable fragments*. He may make his mind somewhat composed on the point of Mount Moriah being the identical place of Abraham's offering, for there are various conjectures,—and only conjectures, but nothing like certainty—concerning it. Nowhere in Scripture

is it said that the offering took place on Mount Moriah; but on the contrary, the passage in Gen. xxii. 14 expressly states, that "Abraham called the name of that place, Jehovah-jireh," not Mount Moriah. It is the opinion of many of the Scripturally learned, that this place of Abraham's offering, was the mount afterwards called Cavalry, where our blessed Redeemer suffered, and which is in the vicinity of the temple mount. From many circumstances, this opinion seems the most probable. As to the other point,—that of the site of the temple,—it is clear, from the passage in 2 Chron. iii. 1, that it was Mount Moriah, afterwards called Mount Zion, which name it ever after retained. If this shakes the Bishop's conjectural story, it cannot be helped; he must only bear it with his best equanimity, and *invent* some other *conjectures* for the support of his *shaky fiction*. The Bishop's assertion, that the passage in Chronicles, concerning Mount Moriah, "was written 200 years after the captivity," is another of his groundless conjectures. It is true there is no absolute certainty as to the precise time when this, or any other part of the books of Chronicles, were written; but from the circumstance already mentioned in another page, of their not containing a record of any historical event after the time of the captivity, as well as from other particulars, it seems highly probable that these books were compiled from the original records by the inspired and learned Ezra, towards the close of that captivity.

In the latter part of ch. x., the Bishop endeavours to show that Mount Gerizim, in the land of Samaria,

was the place where Abraham's offering was made. But here again, we have nothing but conjecture. He gives an extract from Stanley's book of travels in those countries, in which that writer expresses his opinion, founded on a Samaritan tradition, that Gerizim was the place of that offering. Both the tradition and the opinion are without any value. The mere circumstance of the distance from Beersheba, where Abraham sojourned, to Mount Gerizim, would, of itself, show that the tradition was void of truth. Abraham and his party travelled on foot, the ass, we may suppose, carrying the wood, which, as the text declares, had been prepared before they set out. The distance,—as is known, and may be seen by the most correct map,—from Beersheba to Mount Moriah, is about 42 miles; but Mount Gerizim is about 30 miles further on, in the same northerly direction, making about 72 miles in all from Beersheba. This would evidently have been too great a distance, as a journey, on foot, for Abraham,—a man then about 125 years of age,—in something over two days, for it was on the *third* day that they came to the place. But in that time he could very well accomplish the journey of 42 miles to the other mount, the true place of the offering, in the land of Moriah.

The Bishop, in further support of this part of his story, says:—

“It is much more probable that the site of such a sacrifice, would be laid upon the smooth sheet of rock, (Stanley, *Sinai and Palestine*, p. 238) upon the top of Mount Gerizim, in a central situation, visible as the Table Mountain, near Maritzburg in Natal, like a huge natural altar to all the country round—yet, where the

transaction would be private, and concealed from men's eyes—than on the low hill of the Temple, in the southern district of Judah; and *in the immediate neighbourhood of the Jebusite city of Jerusalem*, if not, indeed, actually included within its circuit, for Araunah the Jebusite, certainly lived upon it in David's days, and his family may have lived there in Samuel's."

Here, indeed, is a most astonishing reason to give for the conjecture of Mount Gerizim being the place of offering, that because "the low hill of the Temple" was "in the immediate neighbourhood of the Jebusite city of Jerusalem;" and "Araunah lived there in David's days, and his family *may* have lived there in Samuel's;" *therefore*, it was not probable it was the place where Abraham made the offering, more than 800 years before. Surely, when the Bishop wrote the foregoing, he must have been in some confusion of mind as to times and circumstances concerning the event. Does he suppose that there was then any Jebusite city of Jerusalem, or that Araunah or his family were then living on the mount? Even if his story about the narrative having been written by Samuel, or in his days, were correct, the writer, whoever he was, in giving the account concerning the mount of the offering by Abraham, upwards of 800 years previously, would have no thought about a Jebusite city, and an Araunah and his family being there at the time. There was no city of Jerusalem then, either *there* or *elsewhere*, as far as is known, nor until very long after; nor could any writer, even in Samuel's days, have known, or supposed anything about Jebusites being then on that mountain, or in its vicinity; and, therefore, could not have been

influenced by the circumstances of persons and places in his own day, in giving a narrative of events which took place more than 800 years previously. Moses, who really wrote the narrative, of course, never thought of any such Jebusite city, or Jebusite family. This *conjecture*, therefore, about Mount Gerizim, will not in any way avail the Bishop to get rid of *Moriah* as a compound word, which, he admits, is opposed to his story. But surely he may well be in *despair* concerning this part of it, if he thinks of *Beziah*, *Yehudah*, *Jahleel*, *Jahzeel*, and the multitude of other names in Genesis of the like compound description.

Answer to Chapter XI., on "The Names Elohim and Jehovah."

IN the first part of this chapter the Bishop carries out a criticism on the meaning of each of these sacred names in the Hebrew original. As to any special bearing on the points to be here reviewed, it is not needful to make any remarks, or give any authorities, with reference to the Bishop being either right or wrong, in the meaning he attaches to each name. A few of his conjectures, or rather inventions, and also his remarks in the chapter call for examination, and the exposure of their erroneous and futile character. On p. 153—4 he has thus written:—

"We have said that the Elohist never uses the name Jehovah until it has been published in Ex. vi., or, as we rather believe, in Ex. iii. Without going fully, at present, into the question, as to what portions of Genesis, Exodus, &c., are due to this writer, we may observe that Ex. iii. appears to be mainly Elohistic, for the following reasons:—(1.)—The name 'Elohim' occurs in it repeatedly, in fact, *twenty-one* times. (2.)—The phrase, 'Mount of Elohim,' in v. 1, is found again in Ex. xviii. 5, xxiv. 13, which are decidedly Elohistic passages, &c. (3.)—The expression in v. 6, 'I am the Elohim of thy father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob,' is thoroughly Elohistic. As we have seen, (300) the Jehovist would most probably have written, 'I am Jehovah, the Yehovah thy father,' &c.

He further says what is true, that "the name Jehovah occurs in it *seven* times." This alone, makes something against his conjectural theory.

Now here the reader may be reminded, and is requested to bear it in memory all along, that this distinction of what the Bishop calls Elohistie passages, by one writer, and Jehovistic passages by another, is merely *imaginative*, or rather, an *invention* of previous modern infidel writers, which the Bishop has adopted in his profane work. The first adopts or assumes this absurdly groundless distinction, as to the two writers and their respective compositions, as settled *truths*, and then frames and carries out all his discussions and arguments concerning that distinction, as though it were of that veritable character. But he has not offered, nor can he possibly give, a single *fact*, or the slightest *intimation* from Scripture, or from any other quarter, to show that there is any reason or ground whatever for any such distinctions or conjectures.

It is true, that in several of both the earlier and the later Old Testament Books, as well *historical* as *prophetical*, the sacred name Elohim, is more frequently used than the other name, Jehovah; and on the other hand, it is also true, that in several other *historical* and *prophetical* books, of those Scriptures, both earlier and later, the latter name is more frequently employed than the former. It is also the case that there are similar differences in many distinct and separate narratives, in several of the books, especially in Genesis, Exodus, Judges, 1, 2 Samuel, and 2 Kings. The following are some of such separate narratives:—

In Gen. xv. is the account of the Lord's appearance to Abraham, and his promise to give his posterity the land of Canaan; and here there is Jeh. *seven* times, and El. only *twice*. But in the next ch. but one (18) in a distinct narrative, is El. 19, and Jeh. only 1. In Gen. xxi., El. 12, Jeh. 3; but in the narrative in ch. xxiv., Jeh. 19, El. 7. In Ex. xvi. there is Jeh. 20, El. 2, but in Ex. xviii., El. 12, Jeh. 5; on the other hand, in the very next ch., xix, is Jeh. 17, El. 3. In Judg. ix. is the story of Abimelech, in which there is *only* El.; but in the next ch., x., containing narratives as to other judges, we find Jeh. 7 and El. only 1. In 1 Sam., ch. iii., Jeh. 17, El. 3; but in the next ch., iv., a different narrative, El. 9, Jeh. 5. In 2 Sam., ch. xiv., El. 7, Jeh. 3; but in ch. xvi., Jeh. 6, El. 3. In 2 Kings iii., Jeh. 10, El. *not once*; but in ch. iv., El. 11, Jeh. 5, and in ch. v., El. 8, Jeh. 5. All the foregoing are distinct and different narratives, yet in continuous, and consistently connected *histories*. It will be seen what numerous *numerical* differences there are in the several narratives, in the use of each of the sacred names. But none of such differences, nor the use of either name more frequently than the other, throughout any of the books, are of any importance whatever, to induce an opinion of there having been more than one writer of the Pentateuch; but on the contrary, there is everything to show the truth of there having been but the *one*.

The Bishop, in further remarking on Ex. iii., says:—
 “If then this passage was originally Elohistick, a later Jehovistic writer, must have retouched it here and there, as if to make the older narrative, which he had before him, and which perhaps he was transcribing, more dis-

ting and complete. We shall see hereafter, upon close inspection, that there is good reason to believe that this is really the case."

This is one among the many of the Bishop's suppositions, which from time to time he puts forth, to get rid of some difficulty, on the side of truth, which stands in the way of his profane and absurd theory. From the style of the above remark, he seems to think that his later writer, whom he calls the Jehovist, had in some places *erased* the name El. and inserted Jeh. in its place. Now even on his own theory of there having been two writers, and that the first used only El. in his part of the composition, there could be no reason whatever to induce the other and subsequent writer to erase or reject that name and insert the other one. Such a supposition is as *incredible* as it is uncharitable and defamatory. Here are a few instances in Genesis in which both names are used in the same sentence, and where it is not *credible* to suppose that any such alteration was made:—"And they went in male and female, of all flesh, as God had commanded; and the *Lord* shut him in." Ch. vii. 16.—"If *God* will be with me, and will keep me in this way that I go; and give me bread to eat, and raiment to put on, so that I come again to my father's house, in peace; then shall the *Lord* be my *God*." Ch. xxviii. 20, 21.—"And Jacob said, O *God* of my father Abraham, and *God* of my father Isaac, the *Lord* which said unto me," &c. Ch. xxxii. 9. Now all these passages are what the Bishop must consider as Elohistic, for the narratives of which they form a part commence with that name, and it is used throughout them far more frequently than the

other sacred name. We repeat that even according to his own theory of two writers of the Pentateuch, the supposition that the latter "retouched," as he calls it, the foregoing passages, or as he must mean, *erased* the name El., or in transcribing, *left it out*, and substituted Jeh. in the place, is simply incredible and absurd. Other instances, similar to the above, might be shown in other books of the Pentateuch. On p. 157, the Bishop says:—"Now let it be observed once more, that it matters not at all whether the view which is here taken of the composition of Ex. iii. be held to be correct, or not. It is certain that Ex. vi. 1-13, is due to the Elohist."

If it is of so little importance whether his view regarding the composition, of Ex. iii. is correct, why has he written so much about it? After all, he seems to place no dependance on that view as being well founded. It is indeed but an *empty conjecture*. As to the passages in Ex. vi. 1-13, he gave them in full, at the commencement of his ch. viii., and in the answer to that chapter full explanations of them have been given; and his objections and arguments, regarding those passages, have been answered, and shown to be altogether unsound and unavailing. The subject has been so fully treated of in that answer, that no further remarks on those passages are needed here, except to say that according to the Bishop's own theory, he should conclude that those passages belonged to the Jehovist, instead of the Elohist, to whom he *assigns* them, for the narrative commences with the former name, and it is *there* that the more full and explicit revelation of that name is *first* made; and it is used more than *twice* as often as the other. Yet the Bishop puts it down as Elohist, chiefly, because, as he says, this is indicated by the expression, El-Shaddai in

v. 3, which in reality is no indication at all of an *Elohistic*, any more than of a *Jehovistic* character. Both distinctions, as already remarked, are merely *inventions* of modern infidels which the Bishop has employed in this profane attack on the Pentateuch, and on Scripture truth generally.

In this chapter the Bishop also furnishes some of his *indications* and *conjectures* as to Samuel having "inscribed as best he could" what he (the Bishop,) calls the Elohistic portions of the Pentateuch, and also gives further *conjectures* as to Nathan or Gad, or some other of Samuel's pupils in his "School of the Prophets," having "as best *they* could," furnished additions, amendments and alterations, as the Jehovistic portions, and thus completed the whole composition of the Pentateuch according to the Bishop's *conjectural* theory. Passages of this chapter on those points have been set forth in the Introduction to this Review, in the summary there given of the Bishop's whole scheme, as to the composition of the Pentateuch; and remarks thereon have been there made, and therefore nothing further on those points need be given here.

In the closing part of this chapter the Bishop says:—"At present the suggestions we have made above are only conjectural;" but to this, he makes exceptions as to some points, which he mentions, but which are given as merely some further "*indications*," "*may-be's*," and "*reasons to believe*," &c. To all these the word "*We*" is attached, which in reality means, that they are no more than merely the products of the Bishop's own perverted judgment and wild imagination. Christian and sensible people will rate them accordingly.

Answer to Chapter XII., on "The Elohistic Psalms of David."

IN this chapter, and the six which immediately succeed it, occupying 74 pages of his book, the Bishop endeavours to derive from the Book of Psalms, especially from the second book, proof in support of his alleged double authorship of the Pentateuch. This designed proof he strives to make out, partly from the titles of the Psalms, and partly from supposed internal evidence, both as to authorship and times of composition. The Bishop here truly has been very industrious, but it can clearly be shown, that he has not displayed much judgment in resorting to this species of intended proof, for it can very easily be turned against him, in almost every instance, by a most convincing weight of testimony. His resorting to this mode of supporting his profane and absurd theory, shows how closely pressed he must have been, in endeavouring to give it an air of plausibility. It would seem that for the purpose of preparing the way for his elaborate proof from the Psalms, he begins this chapter with remarks as to the relative proportion in the use of the two sacred names, Elohim and Jehovah, in all the books of the Pentateuch, except Genesis; also in Joshua, and the six succeeding books,

down to the end of 2 Kings, being eleven books in all. On this point he says:—

“Let it first be observed, that in the Pentateuch and book of Joshua, so soon as the name Jehovah is proclaimed, it appears constantly in every page, as the *ruling* name, and the word habitually and most commonly employed, for the Divine Being. This continues, also, through the books of Judges, Ruth, Samuel, and Kings. The name Elohim is also used, but *far more frequently* the name Jehovah.”

He then gives a list, as to that relative proportion in the use of the two names, in each of those eleven books. The proportions, throughout, as he has stated them, are with some small exceptions correct, and show, indeed, that Jeh. is the ruling name in all these books. This might well be supposed, from what is recorded in Ex. vi. 1—13, where the *full* revelation of the name is shown to be made known to Moses. This subject has been fully commented on, and explained in the answer to ch. viii., to which the reader is referred. But why did not the Bishop give the relative proportion in the use of the two names in Genesis also? The omission looks a little suspicious, as if he thought it would make against his conjectural theory of double composition of the Pentateuch, by Samuel and some of his School of the Prophets. And, truly, that relative proportion in Genesis does show against his theory, and in favour of the *single* Mosaic composition of the Pentateuch; for we find in that book, the proportion the other way, there being El. 236, and Jeh. only 152. Now this is in correspondence with the proportions in the other books, and as a matter of supposition, merely, it is far more probable that

Moses wrote that book, and all the rest of the Pentateuch; and that the writer of the other succeeding books in the Bishop's list, would make Jeh. the ruling name, from its *special* and *full* revelation in that chapter of Exodus, than that Samuel, and any of his School of the Prophets, would think of making any such difference of proportion in the use of the name, between Genesis and the other books of the Pentateuch, as the Bishop has so absurdly and reproachfully conjectured. Even here, there is something which tends to show the truth of the Mosaic authorship, and to *shiver* the Bishop's *shaky* story.

The Bishop next makes assertions which it seems extraordinary he should have advanced, as they can so readily be refuted. They are contained in the following extract:—

“There can be no doubt whatever, that the story as told in the Pentateuch, and all the other historical books, represents the name *Jéhovah*, as being far more common in the mouth of the people generally, than the name *Elohim*, all along downwards, from the time of its being announced as the special name by which the God of Israel would be known to his people. If then we have any means of testing independently the truth of this representation, we shall thus have light thrown from an entirely new quarter, upon the question now before us, as to the historical veracity of the books of the Pentateuch. If we find, upon certain evidence, that the name *Jéhovah*, was thus habitually employed by men who, beyond all doubt, lived and wrote within the period embraced by these books, we shall have *so far*, an agreement with the Mosaic story, that there is here no contradiction to it. But if on the other hand we find the exact contrary—if we find that so far from the name *Jéhovah* being habitually used, it was used *very rarely*,

much less freely than Elohim, and often *not at all*, by most eminent writers, who must have been familiar with the name, and must have used it, if it was really common in their days,—we shall have, here, a direct and palpable contradiction to the intimations of the Mosaic books; and a strong independent proof, in addition to what we have observed already, of the unhistorical character of the Mosaic story.”

This long and connected extract has been given in fairness towards the Bishop, and that the remarks now to be made upon the several parts of it may the more readily be understood, and be seen fairly and justly to apply. There is much ambiguity and confusion, or uncertainty of language, throughout this extract. Whether designedly or not, it is so inaccurate or *mystified*, that it is difficult to discover what he really means by some of his passages. He says first:—

“The story, as told in the Pentateuch and the other historical books, represents the name Jehovah as being far more common,” &c.

Here, by the word “*represents*,” according to the plain grammatical construction of the passage, he means that the *story* is told in the *historical books*, as well as in the Pentateuch. Now the narrative, or history, or story, as he indecorously calls it, contained in the Pentateuch, is told in the five books so named, and in *no other books*, either historical, or of any other description. The other historical books which follow, treat of the subsequent events in the history of the people. Again he writes:—

“The question now before us is as to the historical veracity of the books of the Pentateuch. If we find upon certain evidence, that the name Jehovah was thus habitually employed by men who, beyond all doubt, lived and wrote within the period embraced by these books, we have, so far, an agreement,” &c.

What books are they, which he mentions last? According to the obvious construction of the whole passage, the latter words,—“these books,” mean the books of the Pentateuch just before mentioned. Now again it must be said, that there were *no men* “who lived and wrote within the period embraced by these “Pentateuch books.” Moses, who wrote them all, was the *only* writer of any description, “within the period embraced by these books.” All the other historical books were written after the time of Moses, and after the events recorded in the Pentateuch; most of them hundreds of years subsequently. But if the Bishop, though having written so confusedly, means by these passages,—as it must be supposed he does,—the men who, beyond all doubt, lived and wrote within the period embraced by the seven historical books in the list he had just before given,—namely, Joshua, Judges, Ruth, 1 and 2 Sam., and 1 and 2 Kings—then, by the great preponderance of the name Jehovah in all those books, as shown by himself, he has plainly contradicted and refuted his last assertion, where he says of the name Jehovah:—

“It was used *very rarely*, much less freely than Elohim, and often *not at all*, by most eminent writers, who must have been familiar with the name, and must have used it, if it was really common in their days.”

In that list of the Bishop's, he has shown, correctly enough, that in the book of Joshua, the first after the Pentateuch, there is the sacred name Jeh. 224 times, and El. only 27; in Judges, Jeh. 174, El. only 52; in Ruth, Jeh. 18, El. 3; in 1 Sam., Jeh. 320, El. 97; in 2 Sam., Jeh. 153, El. 59; in 1 Kings, Jeh. 258, El. 88; in 2 Kings,

Jeh. 277, and El. only 77. He might have added the two books of Chronicles, in which there are somewhat similar proportions. By these statements of the proportionate use of the two names, he has himself given a full answer and contradiction to his last assertion, that eminent writers used the name Jeh. *very rarely*, and less freely than the other. Can he mention any other eminent historical writers, who "lived and wrote within the period embraced by these books," mentioned in his own list. He knows there were none. It is evident he had no reference or allusion to what are called and known as the *prophetical* books; in some of which it is true, certain historical events are mentioned; but in all these also, except in the chiefly prophetic book of Daniel,—the name Jeh. is far more frequently used than El.

But now, on the other hand, and directly contrary to the Bishop's first assertion, as to all the historical books after the Pentateuch representing "the name Jehovah as being far more common in the mouth of the people generally, than the name Elohim, all along downwards, from the time of its being announced as the special name," &c., we have three extensive historical books, long after the age of the composition of the Pentateuch, in which El. is the name far most frequently used. The first is Ezra, in the time of the captivity, in which book we find El. 84, and Jeh. only 33, something over one-third of the other. Next, Nehemiah, where there is El. 71, and Jeh. 19, only a little more than one fourth of the other. Then the book of Daniel, in which is El. 53, and Jeh. only 17, less than one-third of the number of the first name. Did the Bishop forget these

books altogether, or had he become so wearied with counting the many hundreds of names in the *eleven* books in his list, that he stopped at the end of the Kings? Then, further, on this point of proportions in the use of names, there is the book of Ecclesiastes, undoubtedly by Solomon, and many years after Samuel and his School of the Prophets,—the Bishop's supposed fabricators of the Pentateuch,—in which book is El. 41 times, and Jeh. *not once*, which seems rather strange. Those three historical books above-mentioned—Ezra, Nehemiah, and Daniel—were written hundreds of years after the age of Samuel and his School of the Prophets; and when, even according to the Bishop's story, the sacred name Jehovah must have been well known, and frequently used, and very much longer after the time of Moses, the real author of the Pentateuch; and yet we find the other the *ruling name* in all those books, contrary to the Bishop's assertion that “the name Jeh. was far more common, all along downwards, from the time of its being announced as the special name.” Moreover, as shown in the preceding answer to ch. 11, there are several separate narratives in Genesis, Exodus, Judges, 1 and 2 Samuel, and 2 Kings, in which El. is more frequently used than the other sacred name.

For the support of his last assertion contained in the extract given, as to the infrequency of the use of the name Jeh., as compared with the other, the Bishop resorts to the book of Psalms, and commences his long and elaborate array of supposed proofs from that quarter, and writes as follows:—

‘Let us examine then, for this purpose, the Book of

lms, and those Psalms especially, in the first instance, which appear by their titles to have been written in the earlier part of David's life. And let us see if David makes use of the name Jehovah, as freely as we should expect him to use it, from what we find in the Pentateuch;—as freely as he *must* have used it, if the word was in common use in his days, and believed to have had set upon it, the seal, as it were, of Jehovah himself, as the name by which he would be known as the covenant God of Israel. It is true that the titles of the Psalms may be, in many cases, of much later date than the Psalms themselves, and are not to be depended on when unsupported by internal evidence of their truthfulness."

In the extract previously given,—containing the assertions commented on,—the Bishop treated of *historical* books, as furnishing proof in his favour. Surely he does not mean by this last extract that the Book of Psalms is an *historical* book. As we have seen, all the historical books are, in every way in which they can be applied, directly against him; and it will be shown in succeeding pages that neither will the Psalms help him.

By way of a due preparation for examining and answering what will presently be shown as the Bishop's proofs from the Psalms, but which, like the rest of his story, are merely *suppositions* and *conjectures*, it will be well to give the opinions of some learned commentators and critics, as to the titles of such of the Psalms as are distinguished in that way. Dr. Adam Clarke, in his learned and critical Commentary on the Scriptures, writes as follows, concerning these titles, in the Introduction to his comments on the Psalms:—

"As to the *inscriptions*, they are of slender authority;

several of them do not agree with the subject of the Psalm to which they are prefixed, and not a few of them appear to be out of their places."

Again, on the title to Ps. xliv., he says:—

"Such *titles* are fancies to which no credit should be attached."

On Ps. 56, he writes:—

"There is no end to conjectures, and all the titles in the whole book are not worth one hour's labour. Perhaps there is not one of them authentic. They may have been notices that such a Psalm was to be sung to *such and such a tune*."

And again, on Ps. lxxxviii., he says:—

"But to seek or labour to reconcile matters contained in the *titles* to the Psalms, is treating them with too much respect, as many of them are wrongly placed, and none of them divinely inspired."

And as to the authors and times of composition, he says, in his Introduction:—

"After all that has been done to assign each Psalm to its author, there are few of which we can say positively, *These were composed by David*."

The learned and critical Calmet also attaches little or no regard to the titles to the Psalms, and in numerous instances expresses his opinion directly contrary to the titles, both as to author and time of composition. Dr. Kennicott, Bishop Horsley, and other learned critics and commentators have done the same in many instances. Indeed, it may safely be said that most, if not all commentators, place but little reliance on the titles in most instances, and in many of them, none whatever; all considering them as not of an inspired character. Many of the titles were appended long after the Psalms were composed. In one of the extracts just given from

the Bishop's book, he has said :—

“The titles of the Psalms may be, in many cases, of much later date than the Psalms themselves, and are not to be depended on when unsupported by internal evidence of their *truthfulness*.”

And he has further said :—

“Let it be distinctly observed that *our argument does not in the least depend on the accuracy of the titles*, which, for our own purposes, we should rather at once set aside altogether, and try to make out the age of any particular Psalm, from its internal evidence. But, as Hengstenberg, one of the chief defenders of the ordinary view, is so very decided in maintaining their correctness, it seems best with Davidson, ii. 255, to ‘assume the alleged Davidic authorship,’ as being *possibly* true, ‘till internal evidence proves the contrary.’”

From what has here been shown and is admitted by all as to these titles, concerning both authors and times of composition, it will readily be seen that in nearly every instance, an opinion one way or the other, on either, or both those points, must be formed merely on supposition or conjecture. Such being the case there can be no certainty attained on those points, and therefore, any approach to a conclusion, or a safe opinion concerning them, can only, in each instance be formed from the weight or preponderance of the opinions and judgment of learned and able critical commentators and others, who have diligently and carefully explored and investigated the subject from the Scriptures themselves—the Psalms especially. The Bishop, as already mentioned, has most laboriously expanded his researches and detailed examinations on these points of the authors and times of composition of the Psalms, through seven chapters, and seventy-four pages

of his book, and within that compass has mentioned every one of the 150 Psalms, and given his comments on nearly all of them. Like many or most commentators, he has divided them into five books, as follows:—Book 1.—From Ps. i. to xli., inclusive. 2.—From xlii. to lxxii. 3.—lxxiii. to lxxxix. 4.—xc. to cvi. 5.—cvii. to cl. It may here be mentioned that Calmet, Clarke, and probably some others, have arranged them in seven books, but this difference is of no importance in the present discussion. In answering this part of the Bishop's offered proofs in support of his story, his example will not be followed in conducting an examination of each individual Psalm, in the endeavour to ascertain its author and time of composition. From what has already been advanced on these points as the opinions of able critical writers, such a special course would, like the Bishop's, be worse than useless labour, a mis-spending of time and attention, seeing that nothing like certain conclusions on these points can, in scarcely any instance, be attained.

Having given these requisite preliminaries, we shall now proceed to present extracts containing the Bishop's principal statements, and his opinions in this chapter on the subject in question, and then show authorities, in the manner already intimated, to refute his assertions and conclusions on nearly all the Psalms here placed by him under review.

It would seem, that by way of making the best of his case as to proof, from the Psalms, the Bishop has, with some acuteness, at the commencement of his discussions, passed by the first book of the Psalms, which

is continued down to No. 41, and has commenced his intended proof with Book 2. Why he has done so is sufficiently obvious. It was because many Psalms in that first book show a far more frequent use of the sacred name Jeh. than of El., which last name, in many of the Psalms, is not once mentioned; and the whole of the book gives Jeh. 266 times, and El. only 58. Nearly all the Psalms in this first book are ascribed to David, and, indeed, appear to be his; and some of them, most probably, composed in the early part of his life. All this is directly opposed to the Bishop's profane and defamatory story of Samuel and some of his School of the Prophets having composed the Pentateuch, and of Samuel himself having introduced into it, at the first, the sacred name Jehovah. We know that David was contemporary with Samuel and his School of the Prophets. The Bishop's object in commencing his intended proof with the Psalms of the *second* book is to show, that because in these the name Jeh. is not so frequently used as the other sacred name; and as he contends that many of them are David's, in the early part of his life, and the others were written by persons in his time, *therefore*, the inference arises, (which the Bishop *assumes* to be the *fact*,) that the name Jeh. had just about that time been introduced by Samuel in his part of the Pentateuch, and was employed by the subsequent writer in his portion of the work, and that by reason of that first introduction of it in David's time, it was new to him and the other writers of the Psalms in this book, and that they were only beginning to learn and use it when they composed these Psalms.

Of the *seventy-three* Psalms, which, as the Bishop states, are attributed to David in the Hebrew text, he says:—

“Fourteen have inscriptions which specify the event in David’s life, with reference to which the Psalm was composed. Eight of these inscriptions refer to the events in his earlier years, before he was king.”

He then mentions six of the eight, namely Ps. lii., liv., lvi., lvii., lix., and lxiii.; as to three of which, lii., lvii., and lxiii., he states what is correct, that “*El. only*, is used;” and that in the other three, “this name is employed more frequently than the other,” which is also correct. He then says:—

“The above are all the Psalms ascribed to David, (with two exceptions, Ps. xxxiv., Ps. cxlii., to be considered presently,) whose early age is distinctly intimated in their titles.”

He then remarks that “it is inconceivable that David, or any other good man of those days,” should have written Psalms, “in which this name *Jeh.* is hardly ever employed,” if the relation “*of the giving of the name in Ex. iii. is really true.*” Now as to these six Psalms here by the Bishop *presumed* to have been by David, or some other person of that age, Calmet and Clarke are of opinion, that Ps. lix. and Ps. lxiii. certainly belong to the time of the captivity; of lii. and lvi., the latter commentator thinks there is considerable uncertainty; and of the remaining two, liv., and lvii., both of those commentators only think it *probable* that they were by David. So that there are the opinions of *two* against the Bishop *alone*, as to *two* of these Psalms, both as to author and time,—one uncertain, and only three, one-half of the six, *probably* David’s. The Bishop then writes as follows:—

“If we examine carefully all the thirty-one Psalms of the *second book*, Ps. xlii. to Ps. lxxii., of which *eighteen* marked below with an asterisk are ascribed to David, we shall have the following very noticeable results.”

He then sets forth a table or list of the thirty-one Psalms of that second book; in which list are marked, as he has mentioned, the eighteen ascribed to David, which are from li. to lxxv., inclusive, and lxix., lxx. and lxxi. It is true, as he shows in the table, that in some of these eighteen Psalms the sacred name *El.* *only* is used, and that in the rest it is used more frequently than the other name. These eighteen so ascribed to David, include the six which have already been treated of. Here again, the Bishop is even more deficient in what he advances as proof, than in the preceding instance. The same two learned commentators just now named, are decidedly of opinion, that of these eighteen Psalms, liii., lix., lxi., lxiv., and lxix., belong to the time of the captivity. It must here, however, be mentioned that in Rom. xi., 9, 10, a part of Ps. lxix. is expressly attributed to David. Of Ps. lxiii., Calmet thinks that it was of the time of the captivity, but Clarke considers it to be David's, in early life, according to the title, which places it when he was persecuted by Saul. Both these commentators think that Ps. lx. and lxxv. are uncertain as to author and time. Four other commentators think Ps. lx. later than David's time, according to the Bishop's own statement. Of Ps. lvi., Clarke considers there is a like uncertainty. Of li., lii., liv., lv., lvii., lviii., lxii., lxx. and lxxi., those two commentators think they are David's,—four of them in early life, one in middle age and the remaining four in his latter years. But Bishop

Horsley and Dr. Kennicott are of opinion that Ps. li. belongs to the time of the captivity. Thus we see that according to the opinion of the two first named of the above learned commentators, at least eight of those eighteen Psalms do *not* belong to David, or to his time. That of Ps. lxiii., the same writers differ as to time and author; and one other is, by the same two writers, and by one English and four German critics, (whom the Bishop mentions) thought not to be David's, or of his time; and that of the remaining eight, which alone are thought most probably David's, four of them were in the early part of his life, one in *middle*, and three in his *latter* years. These eighteen Psalms, therefore, cannot be thought to have helped the Bishop's story.

Answer to Chapter XIII., on "The Psalms of the Second Book."

THE answer to this chapter may with safety and propriety be made brief indeed, by proceeding according to the ground taken in answering the Bishop's preceding chapter, namely, opposing to his suppositions and conjectures the opinions of the before-named two learned critics, Calmet and Clarke, and some others also. The reader must bear in mind that, as already mentioned, the object of the Bishop, in producing these Psalms of the Second Book, and contending for their being by David, or in his time, is *thus* to assist his profane story, that the Pentateuch was not composed by Moses, but by Samuel, *contemporary* with David, and by some of the School of the Prophets of that age. He commences his chapter in the following terms:—

"In order, however, to make sure of our ground, we must now examine carefully, one by one, the Psalms of the Second Book, and see if they contain sufficient internal evidence to enable us to fix them either upon David himself, as their author, or else upon the age of David. . . . The first eight Psalms, Ps. xlii.—xlix., are inscribed 'Of or for the Sons of Korah,' except Ps. xliii. which has no inscription, but is plainly a continuation of Ps. xlii."

After giving his "*probabilities*," and his "*may have been*," as to David, or some of his contemporaries having composed the above-mentioned eight Psalms, and also Ps. l., he proceeds, through nearly nine pages, to comment upon them separately, in such a strain as to

support that supposition or probability. Really, the Bishop is a most extraordinary man, considered merely as a logician and a critic, in supposing—as we must presume he does,—that any sensible person will admit these, his mere conjectures, as of the least value in support of his profane and absurd case as to the Pentateuch, opposed as it is to all inspired Scriptural authority, and to the belief of the religious world through all ages. Any sensible lad, in composing his first logical essay, would be afraid and ashamed to advance such mere *conjectures* on such a subject, and in opposition to such authority. Of these nine Psalms mentioned in this chapter those two learned critics, Calmet and Clarke, are quite of opinion that six of them—namely, xlii., xliii., xliv., xlv., xlvii., and xlviii.,—belong to the time of the captivity; that Ps. xlv., *primarily* relates to Solomon's marriage with Pharaoh's daughter. They conclude and also the Bishop himself, that there is uncertainty, both as to the author and the time of Ps. xlix. And lastly, as to Ps. l., Calmet thinks it was composed during the captivity; but Clarke says it was most probably by Asaph. As to Ps. xlv., the Bishop mentions one commentator in favour of his supposition, and one against it. By the words in v. 11, “and hast scattered us among the heathen;” and in v. 14, “Thou makest us a byword among the heathen,” it seems almost certain that this Psalm relates to the captivity.

We thus see that, according to the weight of authority, and directly opposed to the Bishop's *conjectures*, there is *not one* of those nine Psalms which can actually be ascribed to David, or to his time.

*Answer to Chapter XIV., on "The Psalms of the
Second Book (continued)."*

IN this chapter the Bishop proceeds with his comments on the remaining Psalms of the second book, from Ps. li. to lxxii., inclusive. These twenty-two include the eighteen mentioned and commented on in his previous ch. xii., to which an answer has been given, and therefore little, if any further notice, will be here taken of those eighteen, only eight of which, as seen in that answer were, by *probability*, David's; and the rest either during the captivity, or uncertain, both as to author and time. The Bishop commences this chapter in these terms:—

"The next fifteen Psalms are described by their titles as 'Psalms of David,' and there is nothing in any one of them which indicates that they are *not* rightly assigned to him as author, while, in some cases, the internal evidence of his authorship seems to be convincing."

Now these fifteen are part of the eighteen before-mentioned; the first numbers of them in regular succession, from li. to lxxv. inclusive. Of these fifteen, eight have been shown not to be David's, or of his time; one other of them by two commentators is considered to be uncertain as to author and date; and of the re-

maining six,—only, *most probably*, David's,—three were in his *earlier*, and three in his *later* years. Concerning the three others which make up the eighteen, namely, lxix., lxx., and lxxi.; the opinions of commentators have also been given in the answer to ch. xii. By those commentators, it is thought that Ps. lxx. and lxxi., were David's during the time of Absalom's rebellion. As mentioned in the answer to ch. xii., *one* English, and *three* German critics, assign Ps. li. to various periods long after David's time. Of the remaining four to make up the twenty-two, commented on by the Bishop in this chapter, namely, lxvi., lxvii., lxviii., and lxxii., Calmet and Clarke think that lxvi. and lxvii. were composed on occasion of the restoration from the Babylonish captivity; that lxxii. was by David in old age, when investing Solomon with the kingdom; and of lxviii., that there is uncertainty as to the time of its composition, but it is thought to be David's. Of all the twenty-two, it has thus been shown that only nine are, in all *probability*, David's, three of them in the earlier, and the remaining six in the later years of his life.

Answer to Chapters XV. and XVI., on "The Sixty-eighth Psalm."

THE Bishop commences ch. xv. in the following words:—

"Ps. lxviii. (El. 31, Jeh. 4,) is undoubtedly a Psalm of David's, as the title declares; and we must call attention specially to it, as *one of great importance with reference to the question now before us.*"

He then mentions and describes *five marks* or *signs*, drawn from several verses of the Psalms to show that it was, as he says, "unquestionably a Psalm of David's age." The Bishop does, indeed, as he has stated, consider this Psalm of great importance to his case, for he has devoted these two chapters of twenty-two pages to the examination of it. He has committed an error at the outset in not giving correctly the number of times the sacred name Jeh. is mentioned. He says only four times, but our standard version, prepared by upwards of forty eminent scholars, gives Jeh. eight times, Jah *once*, and Adonai or Lord, *once*,—six more than the Bishop's statement. In several other instances on the Psalm, the Bishop has committed the same error, as to the number of times the name Jeh. is used, but they may pass without any special notice as to the places in which they appear. It is difficult to

see how this one Psalm can be of such great importance as the Bishop attaches to it, with reference to his story regarding the Pentateuch.

In commencing the answer to the Bishop's *assumptions* and arguments on this Psalm, it may be well to give the opinions of two learned critics concerning it. Dr. Adam Clarke says:—

“It is probable that this Psalm, or a part of it, at least, might have been composed by Moses, to be recited when the Israelites journeyed, (see Numb. x. 35,) and that David, on the same model constructed this Psalm. It might have been sung also, in the ceremony of transporting the ark from Kirjath-jearim to Jerusalem, or from the house of Obed-edom to the tabernacle erected at Sion. I know not how to undertake a comment on this Psalm; it is the most difficult in the whole Psalter; and I cannot help adopting the opinion of *Simon de Muis*:—‘*In hoc Psalmo, tot ferme scopuli, tot labyrinthi, quot versus, quot verba. Non un merito, crux ingeniorum, et interpretum opprobrium, dici potest*’:—‘In this Psalm there are as many *precipices* and *labyrinths* as there are verses or words. It may not be improperly termed the torture of critics, and the reproach of commentators.’ To attempt anything *new* on it would be dangerous, and to say what has been so often said would be unsatisfactory. I am truly afraid to fall over one of those *precipices*, or be endlessly entangled in one of these *labyrinths*. Of the composition itself, I have the highest opinion; it is sublime beyond comparison.”

The Bishop, however, has no fear of any of these precipices or labyrinths, but in his comments on the Psalm, makes a smooth way for himself, over, or by all of them. He has indeed, on all occasions when any difficulty presents itself, a very ready way of overcoming or setting it aside. If it relates to ■ *person*, he can very unceremoniously and easily get rid of him by

doubting or ignoring his existence. As to *Moses*, he says "he may *possibly* have been a real historical character connected with some legends in the early Hebrew annals." But of *Joshua*, he is positive he is merely a *mythical* person. The *Jonathan* mentioned in the Judges as priest to the tribe of Dan, certainly *never existed*. He is another *myth*. As to *Joshua* and *Jochebed*, "the chronicler simply *invented* the names." Regarding places, Mount Moriah is not *Moriah*, but *Gerizim*, and the "land of Moriah" is not rightly named, for there was no such land in Abraham's time, or at any other period, but it was the "land of Moreh," in which Gerizim is situated. If a narrative or a Psalm disturbs his theory, he can easily get rid of it by banishing the *first* to the region of *legends* and *myths*; and by assigning to the *latter* an author and a time to correspond with his story. And thus he goes forward, levelling every *precipice*, and making every *labyrinth* straight and smooth, after a similar manner as in the instances mentioned. The Bishop may satisfy himself in this way, but others will not be satisfied to acquiesce in such modes of dealing with subjects of discussion.

Regarding the Psalm in question, the Bishop admits "there are some very able critics, such as Hupfeld, Ewald, and Olhausen, who assign to it a much later date than the time of David." We will concede to him, however, that although there is no certainty on the point, it seems most probable that the Psalm was composed by David; and on the occasion of his removing the ark from the house of Obed-edom to the tabernacle which he had erected for it at Jerusalem, as mentioned

in 2 Sam. vi., and 1 Chron. xv. It is probable that David then was about forty years old, for it is said in 2 Sam. v. that he was thirty years old when he was made king of Judah, in Hebron, where he reigned seven years, and then was made king over all Israel; and it was not long after this that he brought up the ark. But his age at the time is really of no importance on the main subject here in discussion with the Bishop as to the author of the Pentateuch, and the time of composing it. In the early part of his remarks on the Psalm, the Bishop, in commenting on v. 4, says:—

“It is plain that a special stress is here laid upon the fact that God’s name is Jehovah. Setting aside, as we must, from what we have seen already, the Mosaic story as unhistorical, this seems rather to imply that the name had been newly introduced.”

The Bishop has evidently committed a blunder here in the argument in support of his story; for if David, or whoever else was the author of the Psalm, laid such a *stress* on the sacred name, Jehovah, he would most certainly have used it throughout the Psalm far more frequently than the other, or, indeed, exclusively; but he has done just the *reverse*, and used El. more than *three times* as often as the name on which, as the Bishop says, the *stress* is laid. As regards argument merely, in our answer, the Bishop may be thanked for this remark. And here, once for all, it may be said, not only as to this Psalm and all the others, but regarding all the rest of the Scriptures, that the Divine Spirit influenced and guided the writers of those Scriptures, to employ either one or other of those sacred names, or both of them, more or less frequently in each

and every place, as to that Divine Being seemed fit and appropriate. In the *first* book of the Psalms, as we shall presently see, the sacred name Jeh. is more frequently used than El.; but in the *second* book, the opposite is the case, while in the *three* remaining books, the name Jeh., on the whole, is predominant. But in Ezra, Nehemiah, and Daniel, hundreds of years after Samuel and his School of the Prophets, and when, even according to the Bishop's story, the name Jeh. must have long been quite familiar, those highly inspired and excellent men, employed in their writings that sacred name much less frequently than the other, and Solomon, long after Samuel's time, never once used the former name, in his book of Ecclesiastes, but only El. All criticism, therefore, and attempts to fabricate or support a system, on the more or less frequent use of those names in the several parts of inspired revelation, is presumptuous and utterly worthless, let it come from what quarter it may. Such a distinction, or difference, as to the use of the names, when employed in any such way, is merely an *infidel weapon*.

This sixty-eighth Psalm is indeed one of the most sublimely grand, in its imagery and illusions, and the most exalted and beautiful in its language, of any of the whole of those inspired and inimitable compositions, or, indeed, of any other part of the sacred volume. It contains, especially in v. 18, a marked and cheering prophecy of the glorious redeeming and conquering work of the Saviour, and of the progress of his gospel, as we find it explained in Ephes. iv, 8,—a prophecy, which the German and other infidels of the age, who

deny all inspiration and prophecy, of course cannot perceive and understand in its sublime and glorious reference, and therefore, in their critical pride, they frame their conjectures concerning it. The larger part of the Bishop's critical investigations concerning this Psalm is applied in opposing the opinions already intimated, of the three German critics before-named, who contend that the Psalm was composed after the time of David. One of them thinks it as late as the time of the Maccabees.

Having finished his disquisitions on this sixty-eighth Psalm, the Bishop, in the latter part of ch. xvi, proceeds to remark on two of what he calls Jehovistic Psalms, and which he thinks are adverse to his story of the introduction of that "new name," by Samuel, the Elohist writer of the groundwork of the Pentateuch. Concerning these two psalms, he says:—

"Here then, we are met by the two excepted cases to which reference has been already made in (356) Ps. xxxiv., and Ps. cxlii. Ps. xxxiv., entitled, 'a Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed,' Abimelech here stands, no doubt for Achish, and this Psalm, supposing the title to be correct, would have been written in the *twenty-seventh* year of David's life; and yet it contains *Jeh. sixteen* times, and *El. not once*, contrary to all our other experience. As already observed, we cannot depend upon the title, in any case, unless it be supported by the contents of the Psalm. . . . There seems no reason to believe, that this Psalm was written with any reference to David's escape from Abimelech, or Achish. There is nothing whatever in its contents to bear out such a supposition. . . . We have, in fact, no reason for ascribing this Psalm to David at all."

Truly this Psalm is much opposed to the Bishop's story, but scarcely more so than upwards of a *dozen* others, chiefly in the *First* book, which belong to the early part of David's life. They are more than sufficient to destroy altogether the Bishop's scheme of resort to the Psalms to support his profane and absurd story. After a variety of remarks concerning it, on the supposition of its having been written by David, he closes in the way already described of his endeavouring to get rid of a difficulty, by denying, as mentioned above, that David was the author of it.

The title expressly ascribes it to David, and mentions the occasion in relation to which it was composed, and which, according to his history, as given in 1 Sam., shows that it was composed in the early part of his life, when persecuted by Saul. There is nothing whatever in the Psalm which disagrees with that title. The two learned commentators, so frequently mentioned — Calmet and Clarke, as well as others, are clearly of opinion that it is David's, and was written with reference to the occasion mentioned, and all the versions, but one, agree in the title as it stands in our version. Here, then, is a weight of authority against the Bishop and his Psalm scheme, which greatly helps to destroy it.

The Bishop next grapples with the other opponent, Psalm cxlii, and concerning it says:—

“——— Again, Psalm cxlii, is entitled ‘Maschil of David, a prayer when he was in the cave;’ and it contains Jehovah *three* times, Elohim *not once*.”

He then gives four reasons of his own against the title, and concludes in his usual style, by saying “it is

"fictitious." Here, again, the weight of critical authority is also against the Bishop. Calmet and Clarke consider the Psalm to be David's, and made on the occasion mentioned in the title. That title, as in the preceding instance, shows the Psalm to have been composed by David, and in the *youthful* part of his life, when persecuted by Saul. The whole strain of the Psalm corresponds with the title, especially vs. 3 and 6, where he says, "they have privily laid a snare for me;" "deliver me from my persecutors for they are stronger than I." Saul was hunting for his life with thousands of his army, and, as we read in the history in 1 Sam., was devising plans and laying snares for his apprehension, while David had but a comparatively small band of outcast followers, and was compelled to hide himself in caves, and wilderness, and desolate places.

From all which has been shown as to the titles of these two Psalms, xxxiv. and cxlii., and the occasions in David's life when they were composed, the Bishop cannot get rid of them, as being directly opposed to his conjectural story. As to Ps. lxviii., under all the circumstances concerning it which have been given, it cannot help him in the least, and even if it should seem to have that tendency, the dozen Psalms or more which in the answer to the next ch. will be arrayed against his fictitious and profane theory, will be more than sufficient to explode and destroy it.

*Answer to Chapter XVII., on "The Remaining
Elohistic Psalms."*

AT the commencement of this chapter the Bishop has set forth Tables of the five books of Psalms, mentioning the number in each book, and giving all the Psalms separately, according to their numbers respectively, and in regular succession, and marking with an asterisk all of them which in their titles are ascribed to David. These last amount to 73, over the half of them being in B. 1. He states how often each of the two sacred names Jeh. and El. is used in each Psalm, throughout the whole 150 contained in the five books; and then, he states, as results, how often in each of the books each one of the sacred names is used, as compared proportionately with the use of the other. In framing this answer, it is not at all needful to set out these tables, or, *as such*, to make any remarks upon them, or on the results he has given, as to that proportionate or comparative use of those sacred names. After some brief remarks as to his examination of what he calls the Elohistic Psalms of Book 2, which have been already reviewed, and especially of those mentioned as David's, he says:—

"Let us now consider the eleven Elohistic Psalms of Asaph, in Book 3."

He then carries out a criticism separately, on these eleven psalms which commence with number 73. After

occupying more than half a dozen pages in *minute criticisms* upon them, the results he gives, amount merely to an assortment of *probabilities*, *possibilities*, *maybes*, and *conjectures*, as to authors, and times of composition. He thinks that 5 of them, which he has specified were *probably* in David's time, and that *two* of them, were after the destruction of Jerusalem by the Babylonians. Although we have no intimation in Scripture, or from any other quarter, that Samuel wrote any Psalms, the Bishop thinks it possible he may have written some of the Psalms in this Asaph collection, for he says, "Surely, Samuel must have written some Psalms which were chanted by his School of Prophets. It is inconceivable that none of these should have been preserved by any of his disciples." He says also :—"It is quite possible, that some of these later Elohistic Psalms, may be Ezra's." Here again, the Bishop has himself made a *flaw* in the argument on his story, for Ezra lived hundreds of years after the time of Samuel, who, according to that story, introduced the new name Jeh., and during all which long intervening period, it had been well-known, and familiarly or generally used, and yet in all these 11 Psalms, El. is predominant, contrary to the Bishop's assertion, given in another place, that the name Jeh. was "far more frequently used than El. all along downwards from the time of its being announced as the special name by which the God of Israel would be known to his people."

It would be quite a waste of time and labour to follow, with any special criticism, or to answer his remarks on each of these Psalms. By his own showing,

those remarks result in nothing more than mere *probabilities* and *conjectures*. If any answer to them can be required, it will be quite enough to mention, as counter-suppositions, or opinions, that Calmet and Clarke do not assign even *one* of them to David's time, but three of them to periods long after, and nearly all the rest to the time of the captivity. The latter commentator thinks that the Asaph mentioned in the titles to these last, was an inspired man, who lived during that period. It is quite evident, from the language of Ps. lxxiv. and lxxix., that they were composed with reference to the Babylonish captivity and affliction. The Bishop remarks what is the fact, that all these Psalms, give a preponderance of the name El. This, as will be seen, is directly opposed to his attempt to draw support from the Psalms, to his conjectural, profane, and defamatory story of Samuel having introduced the new name Jeh. in his *groundwork* of the Pentateuch, and its being the "*ruling name*, all along downwards."

Concerning other books of Scripture in which the use of the same sacred name, El. preponderates over that of the other; the Bishop, in the concluding part of this chapter has written as follows:—

"In the book of Ezra we have Elohim 97 times, Jehovah 37 times, and in that of Nehemiah, Elohim 74 times, Jehovah 17 times, contrary to all the data of the other historical facts. It would almost seem as if, after their long sojourn as captives in a strange land, when Israel no longer existed as a nation, they had begun to discontinue the use of the national name for the Divine Being. However, if so, it must have soon been revived after their return from the captivity, since we find the later prophets using the word freely again, Haggai

Jeh. 35, El. 8; Zechariah, Jeh. 132, El. 12; Malachi, Jeh. 47, El. 8. At a still later date, superstitious scruples prevailed so far as to prevent the name Jehovah from being used at all. It is not found in the whole book of Ecclesiastes, and only in one chapter of Daniel, ch. ix. In the book of Enoch, composed (according to Archbishop Lawrence, p. 44 note) about 30 B.C., we find the names of the six archangels, ch. xx., *Uriel*, *Raphael*, *Raguel*, *Michael*, *Larakiel*, *Gabriel*, and a multitude of other names, compounded with El., but not one with Jehovah."

Here are several subjects for remark, and all of them are opposed to the Bishop's story. To begin with the *first*, the books of Ezra and Nehemiah, in which he shows, as is true, that the name El. is far more frequently used than Jeh. These inspired and excellent men, lived and wrote during the time of the Babylonish captivity, and therefore, it seems rather surprising that the Bishop should have mentioned these books, as they are so clearly against him. It would seem as if he did it for the purpose of giving as a reason for the great preponderance of the name El., that "it would almost seem as if after their long sojourn as captives, they had begun to discontinue the use of the national name for the Divine Being."

The Bishop, as we have so frequently seen, is extremely fertile in *suppositions* and *conjectures*. His story throughout *superabounds* with them; but surely here his rate of *invention* and *judgment* has been even lower and weaker than usual, or he would not have assigned such a reason for that preponderance, for it must at once be palpably evident, to every pious and really sensible person, that the time when those books were composed, the season of their captivity and distress, was

the very time above all others, when, if there was any such distinction in the use of the names as he conjectured, it may well be concluded they would make the most frequent use of the sacred name, Jah, in appealing to Him, and on other occasions as being specially the God of Israel. He says that the name revived after the return from the captivity, and cites, in proof, the books of Haggai, Zechariah, and Malachi, in all of which, it is true, that sacred name is mentioned more frequently than the other. For such differences, and they are found all through the Scriptures, in the Old Testament especially, no mortal can offer any valid or reliable reason, but merely suppositions. It has pleased the Divine Spirit, who influenced and guided the composition of all those sacred oracles, to lead the writers to use each of the names either more or less frequently. No other reason can be given, with anything like certainty or truth. The Bishop further says :—

“At a still later date superstitious scruples prevailed so far as to prevent the name Jehovah from being used at all. It is not found in the whole book of Ecclesiastes, and only in one chapter of Daniel, ch. ix.”

These passages immediately follow the one above given, in which Haggai, Zechariah, and Malachi, are named. Surely the Bishop is not so far astray in his chronology as to put the Book of Ecclesiastes after the times of these prophets, and to put Daniel after Malachi. But it appears to be so, by the bearing and connection he has given to these passages, and the relative positions in which he has placed them. As to the “superstitious scruples,” which he assigns for not using the name Jeh. at the later date he mentions, there is nothing in Scripture

or elsewhere to give any colour to such an opinion. It is, therefore, not uncharitable to suppose that it is merely one of the Bishop's conjectures, or rather *inventions* to serve his purpose of weakening, if possible, the evidence those books afford against his profane story of the first introduction of the name Jeh, by Samuel, and the more or less frequent use of it in the Psalms, and other books of Scripture. Will he or any one else, presume to say that Daniel, declared to be so "greatly beloved" of the Lord, had any such *superstitious scruples*, as to the use of the name.

It must now appear perfectly evident to every unprejudiced and sensible person, that the Bishop in carrying out his story has made a great mistake in endeavouring to support it and gain it credence, by appealing as he has done to the Psalms, which by the great weight of critical authority, as already shown, are so decidedly against him; far the greater part of them, in which El. is most frequently used, having, in direct opposition to the Bishop's story, been written long after the time of David, and of Samuel and his school of the Prophets. Then, in addition, is the overwhelming evidence to the same effect in the Book of Ecclesiastes, long after Samuel, and also the three books of Ezra, Nehemiah, and Daniel, during and after the captivity, hundreds of years still later. It would have been much better for the Bishop not to have meddled with this Psalm-proof for his story.

But, as we have seen, he appeals also to the Book of Enoch to help him, which he states to have been "composed about B.C. 30," and he gives the names of six

archangels, compounded, as he says, "with El., but not one with Jeh."

Now as to this *book* of Enoch, there is no such work even mentioned in Scripture. It is true enough there was such a fabulous and spurious book put forth about the time mentioned, but if there were nothing else to condemn it, the mere circumstance of its having been composed about *three thousand years* after Enoch's translation, is quite sufficient to stamp it as *a profane and lying fabrication*. It is probable the Bishop has seen the description or character Professor Michaelis has given of it. Here it is:—

"Besides the quotation which St. Jude has made in the 9th verse relative to the dispute between Michael and the devil, he has another quotation, v. 14, 15, likewise from an apocryphal book called the 'Prophecies of Enoch,' or if not from any written book, from oral tradition. Now, should it be granted that Enoch was a prophet, though it is not certain that he was, yet as none of his prophecies are recorded in the Old Testament, no one could possibly know what they were. It is manifest, therefore, that the book called 'The Prophecies of Enoch,' was a mere Jewish forgery, and that too, a very unfortunate one, since, in all human probability, the use of letters was unknown in the time of Enoch, and consequently, he could not have left behind him any written prophecies."

Surely, the Bishop must have been quite unacquainted with the true character of this book, or he never would have named it, as of any validity. Perhaps, if he had looked into the book called "The Phelirath Mosesh," or death of Moses, by another Jewish impostor, he might have found something which he might think would help his story. As regards *falsehood*, it is on the

same level with that book of Enoch, but more profane and senseless, according to the account Michaelis has given of it. The Bishop seems to think there are at least *six* archangels. No more than *one*, that is Michael, is mentioned in Scripture, and no mortal as far as is known, ever ascertained that there are any more. On the whole, then, this attempted Enoch-proof for support of the Bishop's story, most pitifully and almost ludicrously fails him. But he resorts lastly to another apocryphal book, 2 Maccabees, where as he states, it is said of Nehemiah, that "he, founding a library, gathered together the Acts of the Kings, and of the Prophets, and of David, &c." Well, possibly, and *only* possibly, this story may be a shade better as to truth than the one about the book of Enoch, but neither of them can avail to help the Bishop's story, nor any, or all of the books contained in the myriads of libraries during our world's history. He must, indeed, be hard pressed for proof in its favour when he resorts to such quarters as these. Here, it may be remarked, that the Bishop has pursued the same course, as to proof,—as his brethren in unbelief, Dr. Williams and others of the same class—in resorting to apocryphal books, as authority for their profane thecries; by so doing, they seem to wish to bring down the Bible revelations to the same level as the apocryphal books, and make them all appear, as about the same as to validity and a reliable character. This may do among themselves, but it will not answer with Christian and intelligent people. Here we may close the answer to this chapter of the Bishop's proof for supporting his story.

*Answer to Ch. XVIII. on "The Jehovistic Psalms
Considered."*

ON this subject, the Bishop in the first part of the Chapter, has written as follows:—

"Of the Jehovistic Psalms, fifty-five are ascribed to David, and it will be found that in these, the name Jehovah occurs *four* times to Elohim *once*, while in *twenty* of them Elohim does not occur at all. . . . As we have certainly *some* of David's Psalms, written in the *earlier* and *middle* parts of his life, which are Elohistie, we may reasonably conclude that if any of these Jehovistic Psalms really belong to him, they can only have been written in the *last* part of his life, when according to our view, the word had become familiar to himself, and better known to the people. Accordingly, as far as we can depend upon the titles, supported by the consideration of the contents, we find this to be the case. The following *four* Psalms are ascribed by their titles to the latter part of David's life.

The four Psalms he has referred to, are Ps. iii., vii., xviii., and xxx. In a criticism on two of them, Ps. iii. and xviii., he expresses a doubt if they were written by David, and rather thinks they were of a later period. Of the other two, Ps. vii. and xxx., he endeavours to fix them in the last part of David's life."

In answering the Bishop's offered proofs, and his positions in this chapter, we may first remark that he pursues a course directly opposite to the one he observed

regarding the Psalms of the Second Book. In treating of those, he endeavoured to show that all the Psalms which could be assigned to David were in the *early* or the *middle* part of his life. But here he strives to make it appear, as far as at all possible, that none of the Jehovistic Psalms, as he calls them, were written by David, or if any were really by him, they were composed in the *later* parts of his life. It is evident this is to assist his story that Samuel, who was contemporary with David, invented or first introduced the name Jehovah the *new name* as he calls it.

By the titles, all the Psalms to be here treated of are assigned to David. Calmet and Clarke think that Ps. iii. was written by David, relative to Absalom's rebellion. They are also of opinion that Ps. vii. was composed by David, during his persecution by Saul, which we know was in the *early* part of his life. Clarke says that "the word *Shiggayon* in the title, comes from *Shagah*, to wander, a wandering song, *i. e.*, a psalm composed by David in his wanderings, when hiding from the fury of Saul. Bishop Horsley also, from its name, considers it a "*wandering ode*." Thus the great weight of authority is here against Bishop Colenso, both as to his doubt of the author, and the time of the composition of the Psalm. Calmet, Clarke, and Dr. Kennicott, think that Ps. xviii. was written by David towards the conclusion of his life, when according to the title he was delivered from all his enemies. The Bishop's doubt, therefore, as to David being the writer, must, according to such threefold authority go for nothing. The two first of the above-named learned men, think that Psalm xxx. was composed

by David, on the occasion of the dedication of the altar he built on the threshing floor of Arannah, at the close of the plague mentioned in 2 Sam. xxiv. 25.

The Bishop having completed his doubting criticisms on these four Psalms, says :—

“We must now examine carefully all the Psalms of Books 1, 3, 4, 5, whether ascribed to David or not, which exhibit any signs of the time when they were composed.”

As, in the foregoing instances, he then criticises seven Psalms in Book 1., namely, Nos. ii., xiv., xxi., xxxviii., xl. and xli. Of all of them, except Ps. xiv., he expresses a doubt if they were written by David; but if so, he contends, it could only have been in his latest years. He says of xx. and xxi., “they appear to have been composed *for* David by one of the devout persons of that time, with reference to his ‘day of trouble,’ by reason of his son’s rebellion.” Of Ps. xiv., he thinks there were some verbal alterations, by substituting Jeh. for El. made by David “in his later days.”

In answer to those doubts and opinions, it may first be remarked that all these seven Psalms except Ps. ii., are, by the titles, ascribed to David. By Calmet and Clarke, Ps. ii. is thought to have been written just after he had taken Jerusalem from the Jebusites and established his throne there. This we know from the Scripture history, was about the *middle* part of his life. The words in v. 6, evidently correspond, in a *primary* sense, to this time, and from the use made of the whole Psalm, by the Apostles in Acts iv. 27, it is evident that David *typified* our Lord, and David’s victories the victories of the Gospel over all enemies. The commen-

tators above-named, think that Ps. xiv. belongs to the time of the captivity, and that the remaining five, Ps. xx., xxi., xxxviii., xl. and xli, are David's in about *middle life*. Here, again, the great weight of authority is against the Bishop's doubts and conjectures.

There are twenty-six other Psalms in this book, which by their titles, are ascribed to David. Why did not the Bishop criticise these as well as the others? They are all, what he calls, *Jehovistic*, from the sacred name Jeh., being more frequently used than the other. Of these twenty-six, *seven*, namely, xi., xvi., xvii., xxii., xxxi., xxxiv. and xxxv., are by Calmet and Clarke, ascribed to the *early* part of David's life, when, as we read in Scripture, he was persecuted by Saul; one of them, Ps. xxxiv. is expressly mentioned in the title, as having been composed during that time. The same commentators think that thirteen others in this First Book were also by David, but in later years that four others are also his, but the times of composition *uncertain*; and as to the remaining Psalms of the Book, they are of opinion that some of them are of the time of the captivity, a few others *may have been by David*, and that of the rest, there is uncertainty as to authors and times of composition.

The Bishop next passes on and criticises five of what he calls the Jehovistic Psalms in Book 3, and then, in like manner six in Book 4, and sixteen in Book 5. On these, as in his criticisms on the Psalms in Book 1, he *first*, regarding as many of them as possible, endeavours to cast doubts of their being David's or in his time, and *next*, when compelled, as it were, to admit some of them

to be his, contends that they were composed during the later parts of his life.

With reference to answering the Bishop's chief point, regarding these Jehovistic Psalms, that is, as to the *double* composition of the Pentateuch by Samuel and others, it is not requisite, and would be a misemployment of time to follow him with remarks, in answer to his own, on each of the Psalms in these *three* last books, which he has so specially criticised. It will suffice merely to say, that of the twenty-seven of them in all, the same learned commentators, Calmet and Clarke, are of opinion that four are David's in early years; that two others are his at later periods, and five others also are *probably* his, but the times of composing uncertain; and that of the remainder, some are of the time of the captivity, and the rest uncertain, as to times and authors.

Having finished all his before-mentioned separate and minute criticisms, the Bishop makes the following bold and comprehensive, but incorrect assertion:—

“The result of our examination is that there is not a single Jehovistic Psalm, which there is any reasonable ground for assigning to the earlier part of David's life.”

In opposition to this, it has been shown by the great preponderance of critical authority contained in this answer, that in Book 1 at least nine Psalms, namely, Nos. ii., vii., xi., xvi., xvii., xxii., xxxi., xxxiv. and xxxv.; and in Book 4, Ps. ci., and in Book 5, Ps. cxl., cxli. and cxlii., being thirteen in all, were by David in his *earlier* years, when persecuted by Saul. It has also been shown, that the same authorities have ascribed fifteen others of the like Jehovistic Psalms, in Books 1 and 5 to David,

in later years; and further they have expressed their opinion of his having composed nine others, namely, Ps. v., viii., ix., and xviii., in Book 1, and Ps. cviii., cix., cx., cxliv., and cxlv., but that the times of composition are uncertain. No further answer need be given to this chapter. As far as this question of David's earlier or later Psalms may be supposed to have any bearing on the Bishop's story of the Pentateuch having been composed by Samuel and others in David's time, the Bishop's offered proof from the Psalms, has been quite sufficiently shown to be of *no validity or value whatever*.

*Answer to Chapter XIX., on "The Jehovistic Names
in the Book of Judges."*

THE Bishop having completed his long and wearisome, but fruitless task, of endeavouring to extort proof for his story from the 150 Psalms, here returns to one of his earlier inventions,—the composition of names. It is very observable, that throughout his story he makes it depend chiefly on names and numbers. But there are many other fictions and fables in which these ingredients abound without affording any shade of validity. The first few pages of the chapter are occupied with criticisms by himself and an opposing writer, as to the derivation and composition of the sacred names, Elohim and Jehovah; but they result, like the other parts of the Bishop's story, merely in *suppositions* and *conjectures*. It is quite needless to offer any answer to these critical conjectures, as they have no real bearing, and can avail nothing on the main subject under discussion, viz., the authorship and time of composing the Pentateuch. Neither is the question of the composition or non-composition of any of the Scripture names of the least value or importance as to the consideration of those subjects, or in reference to conclusions concerning them. However, as the Bishop seems to rest the issue of his

case so much upon this point of the compounds of names, it may be well to show, that even from this quarter he can get nothing like support to his story. In the answer to a former chapter on this subject, the opinion of a Hebrew scholar and learned critical commentator was given on this point, wherein he speaks very *slightly* indeed of these proper name explainers, and says, that "their lists of explanations are, in general, *false* or *absurd*." He gives as the specimen the following, by *William Alabaster* in his *Apparatus to the Revelation*. This writer, in remarking on the word Abraham, says, *Ab-ram*, or *Ab-rom*, signifies *father of the Romans*, and consequently the *Pope*; therefore Abraham was *Pope the first*! The commentator says, "This is just as likely as some of the preceding etymologies."

The Bishop next passes on to grapple with some of the apparently compound names which he finds opposed to his story, and says:—

"There are, however, *four* names in the book of Judges which are apparently compounded with Jehovah, viz., *Joash*, (vi. 11,) the father, and *Jotham*, (ix. 5,) the son of Gideon; Micah = *Michaiah*, (xvii. 1,) and *Jonathan* (xviii. 30)."

As to the *three* first named, the Bishop endeavours by conjectural criticisms to get rid of them, on the ground that they are not so compounded. He admits, however, (which is so far candid,) that "Micah is by some considered to be an abridged form of *Michaiah*, which signifies 'Who is like Jehovah?'" And he also says, that "In Bishop Parker's Bible, the meaning of the name *Jotham*, one of the above, is said to be 'perfect;' and that of *Joash*, 'fire of Jehovah.'"

It is thus plain, from the Bishop's own showing, that as to *Micah* and *Joash*, his conjectural criticism—opposed to these two compounds—will not avail to get rid of them, for the weight of authority is against him. Bishop Parker's opinion alone is at least as good as Bishop Colenso's. Regarding *Jotham* he admits, that like the others, it is *apparently* so compounded.

But the priest or man *Jonathan*—if there ever was such a man—is the Bishop's great opponent in this book of *Judges*; for he admits that the word *Jonathan* is such a compound. The greater part of the chapter is occupied with the endeavour to get him out of the way. It has already been shown how the Bishop strives to dispose of Scripture characters, whose names or actions are adverse to his story. Of *Moses*, he doubts as to his *real* existence; *Joshua* is a *myth*; of other names, some one *invented* them. Here, as to *Jonathan*, the Bishop has two strings to his bow, or rather two arrows in his quiver. First, he doubts of his existence by saying, "If we could be reasonably certain that this was a *bona fide* historical name, and that a man called *Jonathan*, was actually 'priest to the tribe of *Dan*.' (*Judg.* xviii. 30), before the time of *Samuel*, it would follow of course that the name *Jehovah* was *not first introduced* by *Samuel*."

Well, if it be so doubtful if there ever was such a man as this *Jonathan*,—that he is only a *myth*, or a ghost, or spectre—the Bishop need not be so much afraid of him. It would seem as if the Bishop had experienced so much trouble from *ghosts*, that he is afraid some of them may come forth and destroy his whole story. By

his own account they haunted him before he went to Natal, and now the ghost of Jonathan gives him alarm, lest he should explode and annihilate his whole cunningly devised fabrication about Samuel and his school of the Prophets. Probably it would have been better for the Bishop not to have meddled with Jonathan, or called up even such a ghost, for the result may be something like the appearance of Samuel to Saul, when *death* was the dread and distracting answer. Even this ghost of Jonathan, though not foretelling the death of the Bishop's story, may, according to his own apprehension, help to bring it to pass. The Bishop in one place, has spoken of the time of the introduction of one of the sacred names, as being "the *pivot* on which the whole argument concerning the Pentateuch turns." Now here he has in plain terms, in the extract just given, placed his story of Samuel having first introduced that name, on the *pivot* or question whether there was a real man named Jonathan, who was priest to the tribe of Dan before the time of Samuel. If this *pivot* proves to be unsound and gives way—as it surely will—what will become of the Bishop's story, and what will he do next? He must only begin his story again, and lay the slanderous charge against some earlier Prophet, and school of the Prophets, if he can find them, and write two or three more books to exhibit and explain the new fabrication. As to the *reality* of Jonathan's existence, there is as plain evidence in his favour, as for the existence of any other person mentioned in Scripture. Even a part of his genealogy is given, and the critical doubt of the Bishop as to its correctness must go for nothing, for

it can be of no importance whatever whether he descended from Moses or Manassah. We have mentioned that the Bishop had *two* arrows in his quiver. His *first*, as to Jonathan having been a real man, or only a *myth*, has just been considered. But in case Jonathan should be thought to be a real person, the Bishop in anticipation of such dangerous belief, draws his *second* arrow, and says :—

“It must be observed that this name does not occur in the book of Judges (properly so called,) but only in one of the two episodic narratives which are attached to the end of it, xvii.—xxi., appendices, as it were, to the Book itself, and very possibly, therefore, written not by the same hand which composed the main portion of the principal story, and written also, it may be, at a later date than that. In fact we have in these two episodes, distinct marks of the time at which they were written, a time later, at all events, than the days of Saul’s entering on the kingdom. This is implied by the expression in xvii. 6. ‘In those days there was no king in Israel, but every man did that which was right in his own eyes,’ which is repeated in xviii. 1, xix. 1, xxi. 25, and more especially by the statement in xviii., xxx., xxxi., that ‘Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan., until the day of the captivity of the land. And they set them up Micah’s graven image, which he had made, *all the time that the House of God was in Shiloh.*’”

This long extract has been given that the reader may have before him, at one view, the whole of this second part of the Bishop’s case as to Jonathan, and that the answer may be applied, in regular order, to each point it presents for remark. The Bishop’s first objection, that “the name, Jonathan does not occur in the Book of Judges, but in one of two episodic narratives attached

to the end of it," is one of his strange *inventions* to get rid of a difficulty. This narrative about Micah and his priest Jonathan, is no more "episodic," as he calls it, than all the rest of the book, which, from beginning to end, is composed of distinct narratives, but each one forming a part of a continuous and connected history. He may call them episodes if he pleases. At the commencement of the book there is one, in which Caleb was the chief actor. In the next, Othniel, Caleb's nephew, was the most conspicuous person. Then follows one of a very sanguinary character, in which Ehud bore the principal part. Next was a very short one, where Shamgar was the heroic deliverer. Then comes that of the greatly renowned Deborah and Barak, of a similar character. Next we have the deeply interesting narrative of Gideon's exploits, and after it, the one concerning Abimilech, Jotham, and the men of Schechem. Then comes the narrative of Jephthah, the Gileadite, and his victories, and his only daughter; and lastly, that of Sampson, exhibiting the two extremes of physical strength, and mental and moral weakness. It will not do for the Bishop to say that these were all parts of the history of the Judges, and which give the title to the Book. They were not *all* Judges: neither Caleb, nor Ehud, Shamgar, Barak, nor Gideon bore that office. The latter expressly refused it, for we read in Jud. viii. 23, he said to the people, "I will not rule over you, neither shall my son rule over you," and in v. 29, it is mentioned that he "went and dwelt in his own house." Each of these narratives is as much of an *episodic*

description, as it is seen in the book, as the story of Micah and his priest Jonathan. The Bishop's next objection, taken from the words, "There was no king in Israel," is just as unavailing; for as a very learned critical commentator has said, "the word, *king* in the text cited, is a translation of the word *Melech*, in the original, which is sometimes taken for a supreme governor, judge, magistrate, or ruler of any kind, (see Gen. xxxvi. 31, and Deut. xxxiii. 5); and it is likely, should be so understood here." As to the expressions, "the captivity of the land," and "all the time the House of God was in Shiloh," they can only apply down to the time of the ark being taken by the Philistines, and the death of Eli; and Samuel then was but a youth; and it was not until many years after, in the time of David, that, according to the Bishop's story, he invented, or first introduced, the new name, the use of which, as the Bishop says, "David was only beginning to learn in his later years." But indeed it is quite a sufficient answer to say, that the suggestion the Bishop has advanced of Samuel, or some of his school, having introduced the name Jonathan into the narrative, is a mere conjecture or invention to get the man away from any interference with the Bishop's story, about Samuel and his scholars having composed the Pentateuch. As to the Bishop's objecting remarks about the *double* mention of setting up Micah's image, contained in the two verses 30 and 31, it is weak indeed; verse 30 states the first setting up of the image, and the appointment of Jonathan as priest, and the next one mentions how long the image remained there, which was only while the

ark was in Shiloh; that is, until it was taken by the Philistines. There is, therefore, no tautology or needless repetition. Thus we see that the Bishop's objections will not avail him to get rid of Jonathan. He will still haunt him and interfere with his story. But even if he could succeed in ignoring his real existence, and consigning him to the region of myths, *Joash*, *Jotham*, and *Micaiah*, still remain as rather formidable adversaries. And to these, it would seem, may also with equal safety be added, as the like compounds, *Deborah*, *Jael*, *Jether*, and *Jepthah*, names also contained in the book of Judges. If Jonathan has given the Bishop so much useless trouble, what will he do with these *seven* others? They will surely annihilate this part of his story.

The Bishop next exercises his conjectural and inventive faculties on the sublime exulting ode of Deborah and Barak (Jud. v.) and after giving an extract from it, he says:—

“Here we have a distinct reference, at all events, to the story of the Exodus, and the giving of the law under Sinai, if not to the actual record of that story which is now in our hands. And in this passage, as well as throughout the song, the word Jehovah is familiarly used. It is important therefore, to determine, if we can, in what age this song was actually written. It professes, of course, to be the song actually uttered by ‘Deborah and Barak,’ though the very fact that the two are joined together in singing it, rather militates against the notion of its genuineness, and seems to indicate, at all events, that it is an artistic composition, and not the unpremeditated effusion of the moment of triumph.”

As to this objection, that “the two are joined together in singing it, the answer may be that as each had about an equal part in obtaining the victory, it

would seem to every unprejudiced and sensible mind that its being sung by the two in such partly *joint* and partly *responsive* portions, serves greatly to prove it to be of a genuine character instead of the opposite. The Bishop next mentions three reasons to induce the opinion of the ode having been delivered by the persons and on the occasion mentioned, and three others against such an opinion. Of course he adopts the latter, and states, as favouring it, a similarity between several expressions in the ode and some in Ps. lxxviii., and then draws the inference, and expresses his conclusion, that the ode was composed after the time of the Psalms and partly in imitation of it, by some writer in the middle or later part of David's life. Now all this is no other or better than the Bishop's mere invention to remove this further difficulty in the way of his fictitious and defamatory story about Samuel and his school. It is true he has not directly expressed the opinion that any of them committed the plagiarism, and framed the fraudulent and spurious composition he supposes it to be, but it would seem as if he had a view to one of them as being the author of it. That there are some verbal similarities in the two inspired compositions is true enough, and not at all extraordinary, but may very fairly be accounted for. The occasion which called forth the ode was a signal and decisive victory by Israel over their enemies, and a deliverance from their oppressions, and making these *in turn*, their captives; and therefore the expression, "Lead thy captivity captive," is perfectly natural and appropriate. The similar expression in the Psalm, "Thou hast led captivity captive,"

we know relates prophetically to the conquering work of the Saviour over that malignant spiritual adversary who holds so many of our race in his slavish chains. It is directly so applied by the inspired Apostle in Eph. iv. 8. The victory and deliverance celebrated in the ode, may even be considered as typical of the latter, and infinitely greater deliverance and triumph.

The Bishop mentions these further similarities between the two compositions: ode v. 8, "To Jehovah I will *sing*,—I will *sing praise* to Jehovah." Ps. cxviii. v. 4, "*Sing* to Elohim, *sing praise* to His name." The similarity here is in the words "*sing praises*," marked by him as above in *italic*. This expression appears in more than twenty places in the Psalms, composed,—some by David, some by others, in the reigns of succeeding kings, and some *during*, and others *after*, the captivity, by various writers. Of these, with equal propriety, or rather impropriety, might he say, that all but the first were imitations, or borrowed compositions. In hymns by Watts, Doddridge, Toplady, Wesley, and very many others, in different periods, there are the same words,—*sing praises*—and numerous similarities, or sameness of expressions, and yet no person would think that they imitated or borrowed from each other. Composing on the same, or similar sacred subjects, they would almost unavoidably be led to use scriptural, or or other sameness or similarities in words. The Bishop shows next the following similarity:—

"Ode, verse 4: 'Jehovah, in thy going out from Seir; in thy marching from the field of Edom,' Psal. v. 7.—

‘Elohim, *in thy going out* before thy people; in thy marching in the wilderness.’”

The first similarity here is in the words, *in thy going out*. These words may probably be found in a dozen different books of Scripture; yet no person would think there had been any copying. As to the words *thy marching*, the same or similar words may be found in the narratives or despatches of commanders of armies, in ancient and modern ages, regarding the movements of their armies; or by authors, such as Xenophon, Cæsar, Hume, Macaulay, and great numbers more of historians and other writers; but no person ever thinks that they copied from each other, such two or three words in connection. In both of these last instances, there are obvious differences as to the occasions to which the words refer, and in the rest of the language. In the *first* instance, in the ode, *the going out* is *from Seir*; and in the Psalm, *before thy people*. In the other instance, the ode says *From the field of Edom*. In the Psalm, the words are *In the wilderness*. There is one other similarity exhibited by the Bishop, but it would be a waste of time and attention to transcribe and remark on it. The whole of these objections and criticisms, if they deserve the name, are but futile and contemptible. It is really degrading the respectable word *criticism*, to apply it in association or connection with such trifling cavils about similarities in a few ordinary words in different compositions on similar subjects.

Dr. Kennicott, Dr. A. Clarke, and Dr. Hales have each with admiration commented very fully on this

sublime ode ; but none of them have given the slightest intimation as to any connection between the ode and the Psalm, or a derivation or a composition of the one from the other. Moreover, it is incredible to suppose that David and the Jewish priests and rulers would have believed and accepted, as a genuine ode of Deborah and Barak, a *fabrication* in their own time, such as the Bishop has supposed it to be. The suggestion of such a derived composition of the ode is merely one of the many inventions for employment in the infidel attack on the inspired truth and the authority of the Pentateuch.

After all the Bishop's plotting thoughts and his numerous devices, in framing his story about the composition of the Pentateuch, it would seem that he has made a mistake, in not assigning it an *earlier* date—not charging it on the good old prophetess Deborah and her partner Barak, or some other pious characters of the time ; for then, he would have had no difficulty concerning the frequent use of the new sacred name in the ode, nor about Jonathan either. He might then have considered him a real man, having come on the stage shortly after Deborah ; and he might also have had *Joash* and *Jotham*, *Jepthah*, *Jether*, and the rest who have been named, to help him as compounds ; but as it is they are all against him.

*Answer to Chapter XX. on "The Jehovistic Names
in the Books of Samuel."*

IN this chapter the Bishop, to suit his story, has entirely altered his line of argument from the one followed in the preceding chapter. *There* it was his design to show, that there were no Jehovistic names in that Book of Judges. *Here* he endeavours to produce as many of them as at all possible. He mentions six, viz., *Joel*, *Abiah*, *Ahiah*, *Jonathan*, *Joab*, and *Zeruiah*, in 1 Sam. ; and 11 in 2 Sam., viz., *Adonijah*, *Shephaiah*, *Jedidiah*, and eight others whose names it is not needful to give. Now, if the extent of the several books which he here seems to put in comparison on the point, be taken into account, the Bishop will gain nothing for his purpose. The Book of Judges contains 21 chapters, and fills as many pages in a medium-sized Bible ; and, on the other hand, the two books of Samuel, contain 55 chapters, and occupy about 52 pages in the same Bible. The Bishop admits, that *apparently* there are in Judges four of the compounds in question, and probably there are three or four others, viz., *Jether*, *Jephthah*, *Deborah*, and *Achsah*, making seven or eight in all, which are as likely to be such compounds as most of the Bishop's ; for, as already shown from high critical authority, "in

most instances the supposed composition is very *dubious*, and in many of them either *fanciful* or *absurd*." According, therefore, to the statements just given as to the extent of the books, and the numbers of such supposed compounds respectively, it will be seen that on comparison there are quite as many of them, in proportion, in the Book of Judges as in the two books of Samuel. On this point, therefore, the Bishop's *assumption*, that directly after the time of Samuel the number of such compound names *rapidly increased*, is without foundation. Consequently, his story of Samuel's introduction of the sacred name gets no support from that quarter. The Bishop gives an extract from a work of the German writer Hengstenberg, adverse to this supposed later introduction of the word Jehovah, who says:—"What Van Bohlen has adduced in favour of his scheme of the first 'Rise of Jehovahism,' in the days of David and Solomon, *scarcely deserves the name of argument*." Here, we see, that the assertion in this Answer, that what the Bishop has advanced about the first introduction of that sacred name was an *infidel invention*, is quite correct. It appears, therefore, that the Bishop is only a *plagiarist*, or borrower on the point, having adopted it from this Van Bohlen, his brother in infidelity. The Bishop's searchings into the profane compositions of German infidels have helped to bring upon him the evil ghosts of which he formerly complained. It is an answer to the argument of Hengstenberg, that as already mentioned, the Bishop says:—"According to our view, Joshua was only a mythical or legendary personage." This is, indeed, a very easy way of trying to get rid of a

man, but something else is always needed to save such *ignoring* from utter disregard, if not contempt.

The Bishop next, when referring to the period between the time of the Exodus as stated in the Pentateuch, and the conclusion of the time of the Judges,—which he states as about 400 years,—writes as follows:—

“During that period, however, it seems very unlikely that any historical records were written, or if written, were preserved,—preserved by *whom*? Later writers, at all events, mention no historians of earlier date than Samuel, Nathan and Gad.”

Here the manifest ignoring of the existence of Moses, and of his having written any “historical records,” form a specimen of about as presumptuous profanity and discreditable writing, as can anywhere be found. In answer to this assertion, that “later writers mention no historians of earlier date than Samuel, Nathan and Gad,” reference may be made to what is said of the book of Moses, in 2 Chron. xxv. 4; also in Ezra vi. 18, of the appointment of “the priests and the Levites, in their courses, as it is written in the book of Moses.” Also similar expressions, as to the writings, and the book of Moses, relating to the history of the nation, and the dealings of the Lord with them, and his commands to them, recorded in 1 Kings ii. 3; 2 Kings xiv. 6; and in Dan. ix. 11–13. And further, in the New Testament, there are numerous references by our Lord, to the writings of Moses, with relation to parts of the history of the people; also the like, in Acts xv., and other parts of that book; and lastly, in various places in the Epistles, in which Moses is mentioned as having written concerning the nation. In all of these

books, as well as others, both in the Old and New Testament, the numerous references are to the books of the Pentateuch, in which, as we know, the history of mankind generally is given in a brief or condensed form; and also the earlier part of the history of the Israelites, down to the time of their coming to the borders of Canaan. This part of their history we have in a very detailed manner in the four last books of the Pentateuch. Such superabounding testimony shows that assertion of the Bishop to be utterly presumptuous and untrue; and in these bad characteristics may compare with whatever is contained in the writings of the most determined opponents of Divine revelation.

The last part of this chapter is made up of various *conjectures* and *inventions* of the Bishop, concerning Samuel's assize journeys; and on *these*, "gathering up stories," and "legends," and "filling up, from his own mind, the blanks left in such legendary accounts;" that is, *inventing* the needed *falsehoods* to complete the *profane* and *lying* story. These slanderous conjectures are so utterly unfounded and worthless, that they seem only deserving of a contemptuous silence, in the way of answer.

*Answer to Chapter XXI. on "Summary of Results in
Part II."*

A TRUE and more appropriate title for the chapter would be—"A Summary of the *Inventions* and *Conjectures* which form the second part of this *Profane*, and *Defamatory Fiction*, concerning the Pentateuch." At the commencement of the chapter, the Bishop gives an extract from the writings of Hupfeld, a German brother in infidelity, who *vaunts* of the advances and additions which he and others have made in the domain of criticism, by their discovery of what was always previously hidden from prophets and apostles, and the wise and good in all ages, and even from our Lord Himself, viz., that the Pentateuch is, as he says, put together, out of various sources, or original documents. This German writer is so confident on the point, that he thinks, a person who examines into it, will have an *inward experience*, even as he impiously or *blasphemously* says—"a witness of the Spirit to its truth." The Bishop expressly approves and adopts this presumptuous and impious language, and recommends his readers, whether students of Hebrew or not, to attempt the separation of their alleged two parts of the Pentateuch. Such employment may do for Hupfeld and the Bishop,

and a few others of the same infidel class; but no believer in Divine revelation, whether Jew or Christian, will think of engaging in such profane work, knowing that the *single* authorship by Moses, is, by the inspired and abounding testimony contained in the Scriptures, so placed beyond all doubt, as to preclude any such questioning or examination on the subject. But, notwithstanding the professed confidence of Hupfeld and himself, of the double authorship of the Pentateuch, the Bishop admits that "the matter is difficult and intricate;" and he mentions a number of differences of opinion on the subject, among their own class, and says:—

"Some for instance, as Hupfeld, believe that they can trace the hands of *two* Elohist writers in Genesis, while others, as Bleek, maintain there is only *one*."

Further, the Bishop expresses his own *ifs* and *doubts* as to there being *one* or *two* Elohist writers; "but he thinks it will be best that the reader should at all events, regard the Elohist matter as due to a single hand." Again, as to what they call the Jehovistic narrative, the Bishop says:—

"A more important question has arisen among critics, as to the character of the two documents. Was the Jehovistic narrative a second original record, wholly independent of the other? or did the writer merely intend to *supplement* the older one, which he had before him when he wrote? Hupfeld maintains the former view of the case. But, though very unwilling to differ from one of the most original and clear-sighted of modern critics, I am myself, at the present time, convinced by the evidence, that the Jehovist merely wrote to enlarge, amend, and illustrate the work of the older writer. . . . Critics are still not agreed as to the different ages in which the different parts of the Pentateuch were

written. I hope that some of the investigations in this volume, especially the discussions in chap. xii.—xviii., may help to throw some clearer light upon this point.”

To all these effusions of vanity and self-sufficiency, it may be enough to remark, that any sensible person, whether Christian or Jew, Mahomedan or Heathen, would at once, if the question were put to him, judge it to be the height of presumptuous pride and folly in such writers, differing as they do among themselves, to request an assent to their *inventions* and *conjectures*, which they call *criticism*, in place of the belief of the single authorship of the Pentateuch by Moses, held and attested as this has been through all ages, by such inspired and other authority, as has constantly been afforded. Even learned and intelligent heathens in all ages and countries, have ascribed the composition of the Pentateuch to Moses, and to him only. But the multitude of Scripture testimonies will, with every Christian, insure the instant abhorrence and rejection of *this*, and all the *other* profanities of the Bishop and his German and other infidel brethren.

The Bishop next commences and goes through with his promised results of his story thus far, and they shall now be given, as he has presented them, with brief and pointed answers, following each of them. He has arranged them in the following order:—

(1) “There are different authors concerned in the composition of the Book of Genesis, whose accounts, in some respects, contradict each other.”

Answer. No *fact* or shadow of *proof* of any kind, shown on either point. Nothing but *invention* or mere baseless *conjecture* as to both assertions.

(2) "One of these authors is distinguished by abstaining altogether from the use of the name Jehovah, in that book, while the other uses it freely from the first."

Answer. Here again, no fact or semblance of proof has been offered to support or give colour to the statements. Like the first, it is only an invention or conjecture, as shown in the answer to that part of the story.

(3) "The former writer composed also Ex. vi., as all critics admit, and as internal evidence shows; and it would seem from this chapter that he designedly forbore the use of the name Jehovah until he had announced its revelation to Moses."

Answer. All critics do not make any such admission, only those of the proud and conceited *infidel* class hold these *falsities*. The rest of this result is connected with the two preceding ones, and like them, without a semblance of truth, but merely a part of the same invention, or conjecture.

(4) "Either the name was actually made known to Moses, in the way described, or else it is plain, the Elohist must have had some special reason for commending it in this way to the reverence of those for whom he wrote."

Answer. The name was actually made known to Moses, as declared in Ex. vi. As to the Bishop's Elohist, there never was any such character. He is merely an *invented, fictitious personage*, created to fill an important part in the profane story—a mere *myth* of the Bishop's *conjugation*, or that of some of his German brethren.

(5) "If the name *was* first revealed to Moses at this time, then the Jehovistic story, which puts it in the mouth of persons of all classes, from the days of Eve

downwards, cannot be historically true; and this involves at once the historical truth of all the other statements of the Jehovist."

Answer. There is no Jehovistic story, as distinct from other parts of the Pentateuch. Here, again, there is not the slightest semblance of proof, or of truth on the point. Nothing has been advanced concerning it, but mere supposition, or rather *invention*, as shown previously, in the answer to the chapter on the subject.

(6) "And this unreal character of his story is further confirmed by the fact, that amidst the multitude of names, which are given in the Book of Genesis, down to the age of Joseph, though there are numerous names compounded with Elohim, there is not a single one compounded with Jehovah."

Answer. On the contrary, a number of names have been given in previous pages, which have been shown to be quite *as probably* compounded with Jeh, as others he has mentioned with El. The following are some among many others:—*Jahleel, Jahzeel, Jemuel, Yehudah, Joseph, Beriah, Moriah.*

(7) "But the impossibilities which we have found existing throughout the whole story of the Exodus, are equally conclusive against the historical truth of the whole."

Answer. There are no impossibilities in the narrative of the Exodus, but the whole of it is perfectly consistent with the rational belief of the exercise of Divine power and goodness, in accomplishing the deliverance of the Israelites from Egyptian bondage, in their miraculous support, and their guidance through the wilderness, as described in the *four* last books of the Pentateuch. Has the Bishop a doubt of Infinite wisdom and power

being sufficient to accomplish those results? All was accomplished by the exercise of such wisdom and power, as clearly set forth in the narrative. Where then is the impossibility? "Is anything too hard for the Lord?"

(8) "We must return, then, to the other supposition, viz., that the Elohist had some special reason for commending the name to the regard and veneration of the people."

Answer. By his own acknowledgment here, there is only his own *supposition* for any such reason.

(9) "The most natural reason would be, that he himself was introducing it as a new name for the God of Israel."

Answer. Neither an Elohist, nor any such reason, for any such purpose, has ever had any other existence than that of the Bishop's conjectures or inventions.

(10) "We find an indication of the fact that the name did not exist before the time of Samuel, in the circumstance that throughout the history in the Book of Judges, there is no single name which can be appealed to with confidence as compounded with Jehovah; while there are names compounded with the Divine name in the form of "El."

Answer. There are several names in Judges compounded of Jeh, as shown in the answer to ch. 19.—Jonathan is one name by his own admission, though he denies his being a real person; also Jotham, Joash, and Michaiah, and probably also Jether, Jephthah, Deborah, and Achsah, or eight in all.

(11) "During and after the time of Samuel, we observe in the books, known by his name, a gradually increasing partiality for the use of names compounded

with Jehovah, while not one name of this kind occurs at such an age, as is inconsistent with the supposition that this name may have been introduced by Samuel."

Answer. Such a partiality is merely his own supposition or *conjecture*. There are numbers of such compounds from Jeh in Genesis, as already several times shown; also Joshua and Jochebed in Exodus, by his own admission, and most probably some others in that book; also some, as already mentioned, among the few new names in Numbers, Deuteronomy, and Joshua, and the eight in Judges, named in the preceding answer.

(12) "Hence arises the suspicion that Samuel was the Elohist; and the position he held, together with the circumstances of his time, and the accounts which are handed down as to his doings, and especially the tradition with respect to his labors, tend strongly to confirm this suspicion."

Answer. Here he admits that it is only a *suspicion*, that Samuel is his Elohist. As to the tradition concerning his "historical labors," there is no intimation anywhere concerning them, except the following in 1 Chron. ch. xxix, v. 29:—"Now, the acts of David the King, first and last, behold they are written in the Book of Samuel the Seer." Doubtless, the Bishop has had some *logical* instruction, and we know from his books that he professes to understand much of that branch of knowledge. And here he gives us this specimen of it,—that *because* Samuel wrote about the *acts* of David, *therefore* he wrote the "groundwork" of the Pentateuch, narrating events, some of them nearly 3,000, and others many hundreds of years before David was born. The Bishop did not learn such logic at Oxford or Cambridge. His profane unbelief has led him into the absurdity. From this

instance, some might probably suppose that the Bishop was a native of that land which need not be named, where an unlettered peasant might say, "If a *peck* of *potatoes* cost *sixpence*, sure a *pound* of *butter* must cost a whole *shilling*, and a *cart-load* of cabbages, *five*."

(13) "It is further confirmed, and as it seems to me confirmed almost to a certainty, by the fact that David in his earlier Psalms, as Ps. li., Ps. lx., Ps. lxviii., made little or no use of the name Jehovah, while in his later Psalms he seems to have used it more freely; and the same appears to be true of other Psalmists of that age."

Answer. There is quite the opposite to all this. In *thirteen* at least of his *earliest* Psalms the sacred name Jeh greatly predominates, as shown in the answer to Chapter XVII. Further, several of the Elohistie Psalms which the Bishop has assigned to David have been shown to belong to his *later* years, and some others not to be his, but to have been by other persons, during more than 300 years after his time.

(14) "We conclude, then, with some degree of confidence that Samuel was the Elohistie writer of the Pentateuch."

Answer. Here is another specimen of the Bishop's *evidential logic*. He mentioned above, the *rising* of a *suspicion* that Samuel was the Elohist, and here is a *confidence* derived from that *suspicion* and resting there as the *only* foundation.

(15) "Since the Jehovistic writer makes free use of the name Jehovah, he must have written in a later age than the early days of David, and not earlier than the latter part of David's life, when the name became more common, and names began to be compounded with it freely."

Answer. No such character as a Jehovistic writer shown. He is one of the Bishop's *myths*, or *ghosts*, which he has *conjured* up to act a part in his profane story. Being only such a myth, of course it never wrote in the Pentateuch, or anywhere else; and therefore may be left in the *shades* without further notice.

(16) "This is confirmed by finding that one Jehovistic passage, (Num. c. x, v. 35,) is manifestly copied from a Psalm of David; the name Elohim, which David used, being changed to Jehovah."

Answer. Not a shade of proof has been offered to show any such copying. It is only one of the Bishop's *inventions* or groundless suspicions; and yet such mere suspicion, as is mentioned in chapter 15, page 196, is here produced as making manifest and *confirming* that such supposed copying is an indubitable fact. Here is a further specimen of the Bishop's mode of reasoning, and of his *logical* conclusions. See the Answer to that, chap. 15.

(17) "But this later writer can hardly have lived *long* after Samuel, and the time of the introduction of the name Jehovah; since even *he* does not introduce freely into the story names compounded with Jehovah, as a later writer would most probably have done, though he uses freely the name itself."

Answer. Nothing has been shown as to the existence of any such *later* writer. Only a slanderous *suspicion*, or rather *invention*, is advanced, that one of Samuel's School of the Prophets was the *forging* and *fraudulent* character. As there was no such later writer, either before or after Samuel, therefore he never compounded any such names; but such of them as there are in the Pentateuch have been recorded by Moses alone, and those in other books by the persons who wrote them.

(18) "In point of fact, we shall find reason to believe, that all those portions of the first four books, and the Book of Joshua, which are not due to the Elohist, were composed by one or more writers who wrote in the latter days of David, and in the early part of Solomon's reign,—with the exception of some interpolations, of which a few smaller ones occur in Genesis, but larger ones in Exodus, Leviticus, Numbers, and Joshua."

Answer. Neither a "point of fact" nor "reason to believe" has been shown for the real existence of any such Elohist, and other writers as are here spoken of. They are merely the Bishop's invented or *mythical* persons, to act the required parts in his profanely fabulous and defamatory story. Nor have any such interpolations been shown as are above intimated, or even *attempted to be shown*, and yet they are here mentioned as if actually proved.

(19) "These interpolations are all due to the same hand, that of the Deuteronomist, who revised the book as it stood in his time, and added to it almost the whole book of Deuteronomy."

Answer. This alleged result is derived from the utterly groundless and profane *fabrications* set forth in the passage, as if they were proven and undoubted *verities*. They are but invented parts, to help to fill up the Bishop's fictitious and profane story; and therefore, like the rest of it, are utterly undeserving of the slightest belief.

(20) "The book of Deuteronomy was written about the time of Josiah, and, as some suppose, by the hand of the Prophet Jeremiah."

Answer. This positive statement, as to the time of writing the Book of Deuteronomy, is without even the attempt at proof; but is merely another invention, as

part of the profane and utterly truthless story concerning the composition of the Pentateuch. The supposition as to Jeremiah, is equally unfounded and false.

Here the Bishop has closed his *results*, up to this point of his story, as he himself states. From the brief remarks on them, founded partly on his own admissions and statements, and partly from the Answers to the chapters respectively, in which the several subjects are treated of, it will be seen that the whole of these alleged results are derived from mere suppositions, conjectures, and inventions, and are often but unskillfully put together. They compose, in the whole, a story directly opposed to the explicit and entire testimony of Divine revelation, and the belief of the wise and good of all ages and countries. Manifestly exhibiting as his story does, such a merely *fictitious* and *profane* character, it can only deserve the rejection and reprobation of every pious and really sensible mind. It will be seen that the Bishop has given his *three last results*, or points, as *positively* as any of the others, and indeed more so than some of them. This it appears he has done by anticipation, without the least previous attempt at proof, for immediately on closing his results, he says:—

“The last three points will have to be considered at length, in Part 3. For the present, it will be sufficient to draw attention to the fact, that in the other four books, the priests are invariably called the ‘Sons of Aaron,’ never the ‘Sons of Levi;’ whereas in Deuteronomy, they are called invariably, the ‘Sons of Levi,’ or ‘Levites,’ never the ‘Sons of Aaron;’ and in fact, the Deuteronomist distinctly mentions Levi, (xviii. 1–5, xxxii. 8–11,) not Aaron, as the root of the priestly office and dignity. This single fact seems sufficient to

decide the question whether the *whole* Pentateuch was written by Moses."

In the first part of this extract the Bishop has made a mistake in saying, "the *four* books in which the expression 'Sons of Aaron,' is invariably used." There are only *three* of such books. Aaron was not born until more than 100 years after the last events recorded in Genesis; and, consequently, there could be no 'Sons of Aaron' mentioned in that book. The Bishop's blunder here, however, is comparatively but a very small one. As proof of his assertions regarding the differences of expression as to the priests in Deuteronomy, and the other books, he has cited several texts in Leviticus, Numbers, and Deuteronomy. These have been omitted in giving the extract, to avoid needlessly encumbering the page, for they are all admitted as correct; and also the difference of expression in the books as shown by the Bishop. But not so, however, his *conclusion*, as to its deciding the question as to Moses having written the whole of the Pentateuch. *That* is quite another matter; and this difference will now be shown to be quite in favor of Moses having written the Book of Deuteronomy, as well as the rest of the Pentateuch. The Bishop here, as in all the rest of his story, has been so fired and actuated by his zeal against Moses and the Pentateuch, that he has looked only at his own hostile side on these points, and has rushed to his conclusions accordingly. That adverse zeal seems to have quite closed his eyes, and blinded his judgment, as to the perception of Scriptural truth, and its appropriate application and meaning, in relation to the several subjects on which he has written.

Now as to this difference of expression concerning the priests, there are several particulars to be taken into view, in order to a true conclusion on the point. In the first place, we find at the commencement of the book of Numbers, that on the erection of the tabernacle and the establishment of the Divine service therein, and while the people were encamped at Sinai, in the early part of the second year after leaving Egypt, on numbering the people, the Lord selected the tribe of Levi,—to which Aaron and his family belonged,—expressly, and *exclusively*, for the service of the sanctuary, in *perpetuity*, in place of the first born of all the tribes. Aaron and his male descendants had previously, by similar divine selection, been appointed as the perpetual priesthood, under that dispensation. We read further, that on one occasion, as recorded in Numb. xvi., a large company, composed chiefly of the Reubenites and Levites, rose up in rebellion against Moses and Aaron; and on being put down, and the leading rebels punished, under significantly awful circumstances, a *test*, or proof, as to the Divine will concerning the priesthood was appointed and applied, by a *rod* laid up in the sanctuary for each of the 12 tribes, as we read in the next chapter; and the result showed the Divine choice, as is there declared of “the house of Levi” *alone*, to minister in the service of the sanctuary. From the whole account, it would seem as if one of the objects of the rebellion was to obtain a participation by the other tribes, in that sacred and honourable service. The next material point in the consideration of the subject in question, is the time of the death of Aaron, which is recorded in

Number xx., and took place in the early part of the *fortieth* and last year of their journeyings; shortly before they approached the borders of the promised land. Next, as important, we find from the first verse of the first chapter of Deuteronomy, that the whole of the narratives and events contained in that book, took place during the *last month* of that fortieth year, and several months after the death of Aaron. From all these circumstances it is sufficiently evident, that during the whole time of the priesthood of Aaron, which lasted nearly through the whole of the 40 years, there was a strict propriety in calling his sons, who were the assistant priests, "Sons of Aaron," until his death. And further, after his death, there was a similar appropriateness and propriety in their being called the "Sons of Levi;" he being the *original stock* of the tribe, so divinely chosen for the priesthood and service of the sanctuary in *perpetuity*; and being *immediately* connected with the patriarch Israel, the head of the nation of the Israelites, the chosen people. And a still further special reason is afforded for that latter designation *alone* throughout the book of Deuteronomy, by the fact, that nearly all the commandments, institutions, and instructions, therein set forth, have reference to the Divine worship and service, and the sacred and civil duties of the people after their establishment in Canaan, and throughout their subsequent history; and, consequently, that latter constant designation in Deuteronomy of the priesthood, as "Sons of Levi," would keep up a perpetual remembrance that none of any other tribe were ever to be admitted into the priestly office, or to minister in any way in the sanctuary

service. It is probable, that the Bishop has not searched for any scriptural reason for that change in the name of the priesthood, and, therefore, none of the foregoing particulars have come under his notice; but in his *search* for objections, having discovered that change of expression, he has laid hold of it, and now puts it forward as one of his most signal proofs for the belief of his story against Moses and the Pentateuch. So far, however, from aiding that story it will, doubtless, from the scriptural facts which have been given, be sufficiently clear to every unprejudiced mind, that this change of expression makes strongly in favour of the opinion, that the book of Deuteronomy was written by the same person who wrote the other books of the Pentateuch; and that Moses, and *he only*, was the man who wrote them all.

The Bishop next, by way of preparation for his third part, as he intimates, has also to add force to this objection about the change of the name of the priesthood, mentioned and remarked on the fact,—“That the priests are never called the ‘Sons of Aaron’ by any one of the prophets; but, on the contrary, are always styled by them, as by the Deuteronomists, ‘Levites’ simply, or ‘Sons of Levi.’ This is just what might be expected as most appropriate, and furnishes another particular in favour of what has been mentioned, showing the reasons for that change of designation. The Bishop might have come much lower down with his remark, even to the time of the Epistle to the Hebrews, where the expression still is “the Levitical Priesthood.” This, instead of favouring the Bishop’s objection, affords yet

another reason, to show that the change of name was most appropriate after the death of Aaron, and according to the Scripture circumstances which have been mentioned. He further says:—

“It is not a little remarkable the the name of Aaron is only *once* mentioned by all the Prophets, viz.:—in Micah lxiv. ‘And I sent before thee Moses, Aaron, and Miriam.’”

Here, the Bishop’s grammar and construction are not very good. Certainly, the name is not mentioned *once* by *all* of them, if as he says, it is only mentioned *once* by *one*. But suppose Moses had not been *once* named in the prophetical books, would that have affected the reality of his existence, or his having held the priestly office? The prophets were not inspired to speak and write about Aaron, or any other individual, who had lived hundreds or thousands of years before their times. There was no need for any such personal notice. They had far greater work assigned to them. Does the Bishop wish or mean to deny his real existence, and put him among the *myths*, as he has endeavoured to do with Joshua, Jonathan, and some others, whose existence and acts he finds to be opposed to his story? He has not succeeded even with Jonathan, who is only mentioned once; but Aaron is mentioned scores of times, and will be quite too hard a case for him.

He writes about a “later Deuteronomist.” This deserves no other answer than, that it is one among his many other *fictions*. He charges this later Deuteronomist with having changed the terms and the obligatory character of the *fourth* commandment for the observance of the sabbath, and has given in parallel columns the

command, as contained in Exodus xx., and in Deuteronomy v ; setting out the words at the close of the last, which express the additional reasons for the observance of the command, viz.:—that the people had been “servants in Egypt,” and that the Lord “had brought them out hence ;” and, therefore, the Lord had commanded them “to keep the Sabbath day.”

In remarking, in answer to this objection, on the difference in the terms of the command in the two places, reference must first be made to this passage in Deut. ch. i. vs. 3 and 9 :—“Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them ; saying,” &c. He, then, according to that command, went on to declare to the people the history of the journeyings and conduct of their deceased fathers while passing through the wilderness, and set before them the numerous ordinances, commands, and institutions previously prescribed by the Lord for their observance and obedience as a people, and among them set forth in *repetition* the Ten Commandments ; and also in the course of his long address—continued through nearly the whole of the Book—declared to them, as so divinely directed, several additional institutions and laws, for their obedient observance after becoming settled in Canaan. In the first giving of the command in question, as recorded in Ex. ch. xx., the Lord himself spake immediately unto the people, under the most awful and impressive circumstances. And here in Deuteronomy, if the command is viewed, as it seems right it should, as proceeding from the Lord himself, and Moses only announcing it in pursuance of that Divine direction, and

in the form then prescribed to him,—then the difference made by the addition to the command was no human act of interference and alteration, but one made *solely* by the Divine lawgiver, who surely had the right and the power to alter his own command. But if those words in Deut. ch. v., v. 15, to which the objection is applied—“Remember thou wast a servant,” &c.—be viewed as not making any part of the command, but only as a *reason from Moses himself*, why they should obey it,—then there is no difference made in the command itself, or any improper interference with the terms or form of it. Taking either view of the subject, the Bishop’s objection that the difference serves to show that there were *two* Deuteronomists, is entirely without foundation, and must go for nothing. He asserts a contradiction in the two statements. There is none whatever. They are perfectly harmonious and consistent.

At the close of his objecting remarks, as to the composition of the book of Deuteronomy, the Bishop makes the following admission, which for him seems rather extraordinary :—

“Of course, it will be understood that it is impossible to speak with perfect certainty on the *details* of such points like these. And I shall be quite ready to abandon any portion of the ground which I have taken in this work, if further consideration and further comparison of my own results with those of others, shall show that my position is untenable. The main conclusions are established, as I believe, beyond all doubt.”

If he be so willing, under the circumstances stated, to abandon any portion of the ground he has taken, why did he not in ordinary modesty and propriety—to sav

nothing of piety—afford his own *full* consideration to the subjects discussed in his work, and a thorough examination into the critical labors of those the most learned and competent, who, in a spirit of piety, candour and sincerity, have sought to discover the harmony of scriptural truth, instead of rushing forward, as he has done, and with reckless presumption, publishing book after book, denying many of the most important parts of Bible revelation, and indeed, in effect the whole of it; thereby incurring for himself the awful responsibility attached to such conduct; and disturbing, and it may even be said, insulting the Christian world, as well as involving himself in the risk, or further guilt of inducing some or many, among the youth especially, to become infidels, as to the whole of the sacred Scriptures?

The last part of this chapter of results is occupied with setting forth and answering the remarks of some learned writers in opposition to certain of the false and profane sentiments which other writers have published, and which are also contained in his own work. In giving these discussions, the Bishop of course claims to be far better informed on the points in question than any or all of those opposing writers; and holds forth his own conclusions concerning them as solid and truthful, and theirs as weak and erroneous. It is not needful to offer any remarks here concerning those discussions. The points to which they were applied have been examined and commented on in the course of these Answers.

Answer to Chapter XXII.—“Concluding Remarks.”

IN the first part of this chapter, the Bishop mentions his conclusions as to Samuel being what he calls the Elohist writer of the Pentateuch, and his manner of framing that portion of it; and has also here assigned to his disciples, “Nathan and Gad, or some other prophetic or priestly writer,” the burden of having made large additions to Samuel’s “fragments” or “sketch;” and of introducing what he calls the Jehovistic portions of certain parts of the work. All this has in substance been given in the Introduction to these Answers, in exhibiting the plan of this Second Part of the Bishop’s work, by giving certain extracts from it. A large part indeed of these “Concluding Remarks” are concerning Samuel, and his motives and conduct in framing that part of the Pentateuch which the Bishop has imputed to him. Nearly, if not all these particulars have been mentioned in setting forth, in our Introduction and in other places, that plan of the Bishop’s story. Also, in the same places, have been given other portions of these concluding remarks, relating to the supposed subsequent writers charged with filling up the later portions of the work, and thus completing it. It is not requisite to remark here, in any elaborate manner, on

the *false* and *slandorous* character of these imputations on the pious and righteous Samuel and the other excellent persons the Bishop has named. That has been done in several appropriate places, in the course of these answers. It has also been mentioned that the Bishop, in thus imputing to them that *composite* formation of the Pentateuch, has not only exonerated them from all blame in thus acting, but views them as having performed an honest, pious, and righteous work; and that Samuel, in performing his part of it, was moved by a *divine influence*. This seems, indeed, to be the *climax* of profanity and absurdity; and may justly be said to involve an entire annihilation of the moral distinctions, as to truth and falsehood, righteousness and unrighteousness, virtue and vice. If there were no other answer to give to this invented and slanderous story of Samuel, and the others named, having framed the Pentateuch, it would to every mind, not blinded by pride and infidelity, be a sufficient answer to say, that the priests, rulers, and nation generally, would at once have rejected with disgust and contempt any history concerning their country composed in any such manner, and offered for their belief and acceptance.

The Bishop, in remarking on the duty of using means and opportunities for searching after, and acquiring a knowledge of religious truth, writes thus:—

“A true Christian, then, is not at liberty to lay aside as inconvenient, or discomfoting, any single *fact* of science, whether of critical or historical research, or of any other kind, which God in his gracious Providence is pleased to bring before him.”

It is certainly true not only of a Christian, but of every

other person, that he ought not to reject, or fail to employ any and all means which come within his reach, for acquiring really useful knowledge, and especially of a religious description; but it is no part of his duty, but quite the reverse, to seek after, or receive or credit any real or pretended discoveries of science, or even seeming facts, in direct contradiction or opposition to plain Scripture truth.

The Bishop has also here described the belief of the records of the Pentateuch as "*notions*, registered as *certainties* upon insufficient evidence."

His are the *notions*, and profane and absurd ones too, founded merely on his own inventions, suspicions, and conjectures, as his whole story manifestly shows, frequently even by his own express words. As regards Samuel's conduct and character, in composing the work imputed to him, and in the manner described by the Bishop, he says:—

"If, however, our view be correct, as to the true origin of the first sketch of the story of the Exodus, we shall be very far indeed from characterizing the act of Samuel, at all events, as an 'impudent fraud.'"

By the whole tenor and strain of the Bishop's story, concerning the composition of the Pentateuch, he has really made the *supposed* work, appear as an "*impudent fraud*" and *profane forgery*. And whatever the Bishop, in his perverted view, may think of such conduct, every person of sound moral principle, correct judgment, and upright conduct will at once conclude that a man who would frame such an *impious* and *lying fiction* as a *real* history of Divine works, and dispensations, and of the conduct of persons, who either never existed, or

never performed the actions imputed to them, was indeed ■ profane and unprincipled character.

The Bishop furnishes next the following summary, or condensed list of frivolous objections against the Pentateuch, and, as he doubtless supposes, in favour of his own story:—

“For the present, it may be sufficient to note that even the Ten Commandments, which one would have supposed would have been, as it were, household words in Israel, are never once quoted by any one of the Psalmists or Prophets. The Levites are only *once* mentioned in the Psalms (Psa. cxxxv. 20), and once in (the later) Isaiah lxvi. 21, thrice in one chapter of Jeremiah (xxxiii. 18, 21, 22), and in no other of the Prophets before the Captivity. Aaron is mentioned *once* only by all the Prophets (Micah vi. 4); Moses is named twice only before the Captivity (Jer. 15. 1; Mic. vi. 4), and referred to, though not named, in Hos. xii. 13.”

A perfectly sufficient and satisfactory answer may be briefly given to each of these objections, which the Bishop seems to think are so formidable. As to the Ten Commandments, there was no need whatever for either Psalmists, or Prophets, to mention these *specially*. The whole nation, at all times, knew that they had been deposited and were remaining in the ark, and from the copies of them they were from time to time receiving instruction. They were all universally understood to be included in the words—commandments, law, statutes, precepts, and others of similar meaning. These terms are used many hundreds of times in the book of Psalms, nearly, if not 100 times, in the 119th alone. The same terms, and with the same comprehensive meaning, are also employed, with probably, equal frequency in the

prophetical books. They are also contained in the books of Joshua and Judges, very frequently in the books of Samuel, Kings, Chronicles, Ezra, and especially Nehemiah, all which books are chiefly historical. The sabbath, appointed by one of the Ten Commandments, is mentioned in the Psalms as the "holy day;" and expressly by name, in several places in Nehemiah; also in Isaiah lviii., and other places; in Jer. xvii., in Ezekiel frequently; and also in other prophetical books. Next as to the Levites—suppose they had not been mentioned even the *once*, as he says, in the Psalms, would that have raised the presumption that there were no Levites when any of the Psalms were composed? By his own showing most of the Psalms were composed by David, and during his time, and the books of Samuel, which record the events of that period, very frequently name the Levites; they are also mentioned, with great frequency, in all the other historical books; they are also mentioned in Isaiah, Jeremiah, Ezekiel, Zechariah, and Malachi. Surely such frequent mention of the Levites ought to have satisfied the Bishop that there were such people, throughout the Jewish history. Does he want to put them, also, among the *myths*. The Psalms and prophetical books were not written to prove the existence of the Levites, or record their history, or celebrate their praises. The Bishop seems also to have some doubt, whether Aaron was a *real* man, or only a *myth*, like Joshua and Jonathan, for this is the *second* time, within not very many pages, that he has mentioned that Aaron is named only *once* by *all* the prophets, viz., by Micah. Well, suppose that is correct, what does it signify or prove? There was no

occasion for his being named by each and all of the prophets. He had died hundreds of years before any of them appeared. They were not inspired to record his existence, and sayings, and doings. They were charged with infinitely greater matters,—reproofs of the people for their sins, to record current events, and declare predictions concerning the future. The rest of the nation knew nearly, or quite as much about Aaron as the Prophets themselves. He is mentioned in the books of Samuel, Chronicles, Ezra, and Nehemiah, and in the Psalms repeatedly. Surely, all these notices of him should be sufficient to satisfy the Bishop that he was not a *myth*, but a *real man*. The Bishop's last assault here, is against Moses. He seems all along to be in doubt whether such a real character ever existed, or he is merely another of the *mythical band*. He says he is named by the Prophets before the captivity *twice* only, and referred to by one of them, though not named. Even this amount of testimony ought to satisfy the Bishop, that there lived such a man. In Jer. xv. 1, cited by the Bishop, he and Samuel, whom the Bishop has so traduced, are named as being among the most excellent of men. On this very small point, however, of naming by the Prophets, the Bishop must be charged with an omission, for if he will look at Isaiah lxiii. 11, 12, he will find that Moses is named there also. But probably the Bishop would say, that this was the "later Isaiah," who lived and wrote at a time unknown, not only to all the rest of the world, but even to the Bishop himself. He, for one, may certainly be styled a *myth*. Further, as to the real existence of Moses, he is also

named by the prophets Daniel and Malachi, and in the Psalms, and all the historical books, in numerous places. These testimonies, as to the Levites, and Aaron, and Moses, have been mentioned, not for the purpose of *proving* there were such real persons,—that were needless for any Christian or intelligent person,—but to show how weak and contemptible are the remarks of the Bishop concerning the number of times each of them has been named in *certain* books of Scripture; and to expose his unfairness in withholding, or keeping out of sight, the numerous testimonies which have just been mentioned, as to their real existence, beyond the few which he has cited. If there were no other proof on the point, and as to their connexion with Scripture history, the numerous notices of them, in the New Testament Scriptures, and especially by our Lord Himself, would be perfectly decisive with every believer in Divine revelation.

On the ground of Old Testament evidence alone, the Bishop, to use legal phraseology, can take nothing by any of these motions; not on any *one* of them, even a rule to show any further cause. The judgment must be entered against him on all the issues; and the Levites, and Aaron, and Moses, be considered to be real men. As to the *later* Isaiah, the Bishop must be left to search for him; and when he has found him, let him be produced, and he will be heard.

The Bishop seems to think, that some will be shaken in their faith, by his *long*, and as he concludes *invincible* story, and thereby be alarmed about giving up their Bible; and to such he says:—

“It is not I who require you to abandon the ordinary notion of the Mosaic authorship and antiquity of the Pentateuch. It is the truth itself which does so But some one perhaps may now say, ‘do you then take from us God’s word, the Bible?’ I must reply again, ‘Whatever is done, it is not I, but the truth itself which does it.’”

The truth to which he here refers, can only, from the context, and manner of expression, mean, his own inventions, suspicions, and conjectures, some of which form the foundation of his profane and fictitious story, and the multitude of others constitute the only materials of which it is composed. It is indeed such an *absurd*, as well as *impious* story, that no person even but moderately conversant with the sacred Scriptures, will afford it the least credence, but will reject it with the antipathy and contempt it deserves.

Unhappily, however, there are multitudes in professedly Christian countries, who,—though the sacred Scriptures are freely within their reach, or even in their dwellings, and they are also making some profession of Christianity, and attending occasionally, or it may be, statedly, on the public ministrations of Divine truth,—are satisfied to let the Scriptures, as to prayerful and diligent examination, remain to them, as a “sealed book,” and take the very slender knowledge of those Scriptures they desire and possess at *second hand*, from those public sources, or in any other way, as occasion or *convenience* may serve. They are truly of that class described by our Lord, whom the anxious desires and strivings for earthly gain, honours or pleasures, “the cares of this world, the deceitfulness of riches, and the

lusts of other things," prevent from obtaining any requisite or correct knowledge of the truths of the religion they profess. These, if at any time aroused to a measure of concern for their spiritual welfare, are liable to be "carried about with every wind of doctrine," or to be ensnared, and led into the most fatal errors, or decided infidelity, as to revealed truth, by such profane publications as these of Bishop Colenso and others, who, in the present day, are so earnestly and actively labouring to impeach and set aside the sacred Scriptures, and to propagate and establish in their place, their own presumptuous and *impious speculations* and *ruinous errors*. It is to be feared that there are many of this uninformed and heedless class, even among the youth in literary institutions, as well as in society at large. If the population in Christian countries were as well informed as to the great truths of Divine revelation as they should and might be, by a personal, earnest, and due examination of the sacred oracles, they would be effectually guarded against such profane publications, which would then indeed, find little or no circulation, but would be generally or universally condemned and avoided with the deepest aversion and disgust.

This Answer may now be brought to a close. When the writer commenced it, he designed, as mentioned in the Introduction, to give merely a brief answer to the *main points* contained in the "Second Part" of the Bishop's profane work. But as he passed along in its careful examination, he found it of such a *complex* character, in its *plan*, and the particulars of its composition; that it contained so many mere *inventions* and

fictions, such a congeries of profane suppositions and conjectures, and such sophistries and absurdities, that he soon concluded it would be the most convenient and best mode, to proceed as he did in answering the Bishop's First Part, and give, in regular order, an answer to each and every chapter of the book. Accordingly, he has thus dealt with it; and though it has been somewhat of a *wearisome*, as well as *disagreeable* employment, as far as relates to the character of the volume reviewed, he has felt that he has been engaged in a work of love and gratitude to his God and Saviour, in assisting in this way, however imperfectly, to defend the interests of His holy and gracious revelation, against this profane and daring attack on its truth and authority. He may also add, that in examining into the Old Testament Scriptures, in relation to the points which have been under discussion, his own mind has been more enlightened on the sublime truths contained in those Scriptures, and he has been enabled to discern more clearly, their intimate connexion with our own exalted and more *cheering* Christian dispensation. The two revelations have been divinely connected, and they *must not*, and *cannot* be separated. In harmonious union they serve as a sure "lamp to the feet and light to the path," and alone are able to make "wise unto eternal salvation," through faith in that benevolent and glorious Redeemer and Saviour, who is the *author*, the *end*, and the *fulness* of *both*.

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A full review and exposure of Bishop Co

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